LIBRARY OF PRINCETON
OCT 20 1999
THEOLOGICAL SEMINARY

BT 821 .E3 1930
Eastvold, Seth Clarence,
1895-
Immortality, the
intermediate state and the

Immortality . . the Intermediate State and the Final Issue

By

Rev. S. C. Eastvold, S.T.D.

CONTENTS

CHAPTER PAGE

I. Death - - - - - - - - - - 9

II. Primitive Beliefs - - - - - - 16

III. Some Scientific Grounds for Hope - - 24

IV. The Testimony of Metaphysics - - 28

V. The Testimony of the Moral, Love, and Instinct - - - - - - - - 34

VI. The Final Appeal and Eternal Punishment - - - - - - - - - 41

VII. The Intermediate State: Its Certainty - 56

VIII. The Intermediate State: the Condition of the Soul - - - - - - - - 62

IX. The Intermediate State and Conversion 70

X. Hades and Sheol in the Bible - - - 80

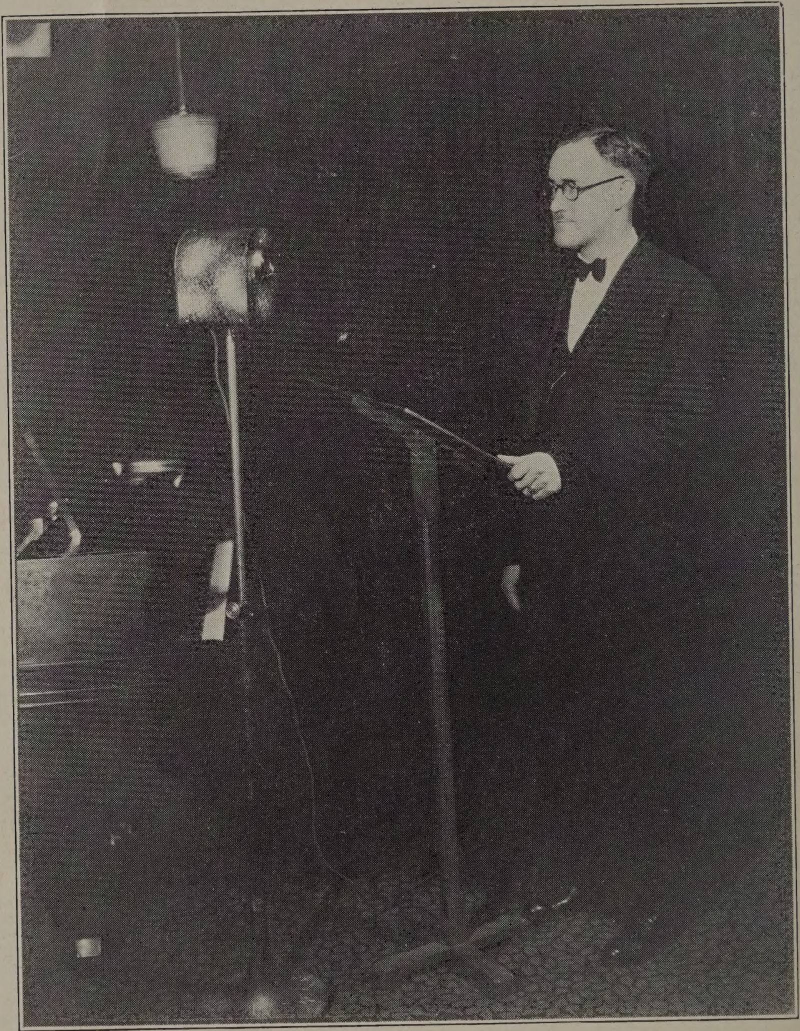
XI. The Final Issue - - - - - - 92

Conclusion—Christmas Greeting - - 104

Appendix—Hades and Sheol in Mythology - - - - - - - - - 106

Bibliography - - - - - - - - 111

70c A COPY—POSTPAID



Immortality, the Intermediate State and the Final Issue

Lectures Delivered over Radio
Station KSOO, Sioux Falls, S. D.,
During October to December, 1930

BY

REV. S. C. EASTVOLD, B.D., S.T.M., S.T.D.

LIBRARY OF PRINCETON
JUN 30 1999
THEOLOGICAL SEMINARY

MADISON, SOUTH DAKOTA
DECEMBER 22, 1930

Copyright, 1931
by
S. C. EASTVOLD

TO MY WIFE

WHO HAS SO LOYALLY AND
DEVOTEDLY GIVEN HERSELF IN
CONSTANT SELF-SACRIFICIAL
SERVICE, AND WITHOUT WHOM
THESE LECTURES WOULD HAVE
BEEN IMPOSSIBLE, THIS BOOK
IS LOVINGLY DEDICATED.

Preface

THE contents of this little book are the result of a series of combinations and coincidences reaching back to my earliest childhood.

Well do I remember the impressions made upon me as a child when death came and took some one of my little playmates. Again, powerful impressions were made upon me as I sat in the pew listening to the masterful funeral sermons preached by my sainted father. In addition recollections are very clear of stirring times when, after a hot and sultry day, big black clouds rolled up in the western sky, sending forth terrific winds, heavy thunder showers, not infrequently hail, often destroying property and lives. On such occasions, often at the eve of day when I had gone to the pasture for the cows, nearly a mile away, my childish mind was so impressed with the possibility of the final consummation of everything temporal, that nerves and fibres trembled and I shook with fear that the great judgment day might find me so far from home.

As the years have come and gone, and experiences and observations have come to me from life and as a student of literature and history and from the eschatology of the Christian Bible, my childhood impressions have been confirmed in some cases and changed in others. My interest in the subject of the possibility of an immediate conscious condition of the soul directly following upon temporal death has been increased as I have been with the sick and the dying. The inquiring minds of those of scientific bent among my younger contemporaries have led me to believe that some extra-biblical sources of support for this belief would be welcome and of value. Therefore, in the pages that follow, the reader will find some little bits of history connected with the eschatological beliefs of many nations, reaching back into the theologies and myths of many peoples, but more especially support from the Christian Bible, the only safe guide in this otherwise dark passage. The present is filled with a medley of beliefs concerning life after death. We shall be greatly illumined and understand with better clarity the trend of our times if we make an earnest study of this subject from true sources.

The occasion for these lectures, in their present form, arose out of a combination of circumstances. As pastor, in my regular weekly Bible classes, the questions involved in the following pages, were constantly raised by the more thoughtful and inquiring minds. There were questions dealing with the problems of creation, sin, the fall, death, immortality, heaven, hades, hell, etc. Special lectures were, therefore, prepared from time to time. The interest led me to put them into written form, after which they were delivered before different groups of Bible students. Among these students were some who requested that the lectures be put into permanent form, for their own use and for the benefit of their friends.

However, it was not until after the contents of the following pages had been delivered over radio station KSOO, Sioux Falls, S. Dak., that the final decision to publish them was made. The delivering of these lectures over the radio was immediately occasioned by the decision of the Board of Deacons of Trinity Lutheran Church, Madison, S. Dak., the congregation I am at present serving as pastor. In this connection, I wish to thank the Board of Deacons, their official announcer, Deacon Paul Bratager, and the entire congregation for the time I was permitted to use for the broadcasts, and not least the two gentlemen who gave almost the entire financial support for the use of the radio facilities, without which the broadcasting of these lectures would have been impossible at this time.

My feeling of responsibility to publish these lectures continued to grow upon me as the twice daily mail continued to bring requests from as far away as Oklahoma, Texas, New Mexico, Iowa, Nebraska, Minnesota and North Dakota. Letters, scores of them, came from pastors and lay folks of almost every denomination represented in this wide territory. It has been suggested that extracts from some of these communications be printed here. This we do, grouping them as follows:

1. FROM LUTHERAN PASTORS

"KSOO has just signed off after carrying to us your sixth lecture. . . . What I have heard is of sufficient importance to me that I like to have them *all* in *printed form* for study. I also think that they are of great value to members of my churches. I have urged my members to tune in. My people are listening to the Russelite broadcasts of damnable heresies, which they get both from KSOO, and WDAY, and the National chains. Your lectures, I believe, will prove a powerful antidote. God bless you for your noble endeavor in preparing these messages at such a cost of time and study, and then to send them out to tens of thousands of people via the same radio which is broadcasting the heresies."—*Norwegian Lutheran.*

" . . . I did not get in on the very beginning, so that I knew who was speaking, or of what denomination. I could, nevertheless, tell that there was something solid in the material presented, and that it was not of this flimsy 'poisonous gas' being presented by some. I said to myself, '*That sounds Lutheran.*' I am glad that you have an opportunity to present material of this kind so as to combat the sickening Russelism which is being broadcasted over this whole nation. I have long been wishing that somebody would give a death blow to it. . . . To anyone who studies the Scriptures with open eyes their doctrines can readily be seen to be of the devil. I fear that many are being lulled to sleep in self-security by it!"—*Augustana Lutheran Synod.*

"Glad you rapped the Modernists. Good work."—*United Lutheran Church in America.*

"I think you can safely print these lectures. . . . Many thanks!"—*Danish Lutheran Church.*

" . . . I was so fortunate some weeks ago as to incidentally tune in on the Sioux Falls station to hear your third lecture. I was so delighted because what I had wished for for weeks and months, namely that someone of our Church would be broadcasting a series of lectures for the purpose of counteracting the soul misleading broadcasts of the so-called International Bible Students, Russelites, and others, which has been going on the air over the same station on many a Sunday already, was at last becoming fulfilled! It goes without saying that I tried my very best to be in a position to hear your several lectures, which I managed to do. I enjoyed yesterday's lecture immensely, with the fearless, God commanded, and from Him of all His servants expected call to repentance, especially addressed to all the false prophets of our day! . . . I personally thank you most heartily for it!"—*American Lutheran Church.*

2. PASTORS OF OTHER CHURCHES

" . . . I wish to commend you for planning to deliver seven talks on 'The Spirit World.' Such preaching is needed. I am a young minister, and would like to secure a copy of your seven talks, if they are to be had in printed form. . . . Many seem skeptical or doubtful of the future world. . . A banker, your state, told me not long since that he believed if preachers could convince folks of another world, it would be easy to reach men. Again may I congratulate you on your venture."—*The Christian Church.*

" . . . They appeared to be so *thoroughly Scriptural* and have in them a real message, which not only should come to every one in the world, but the Church itself needs to hear it again. . . . I am a minister of the Reformed Church in America and have been for over thirty years."

" . . . We enjoyed what we heard and want to thank you and all those who are making God's Word known to the people. We are trying to do that out here on this Home Mission Field and see some results of the Word. . . . I was at .... in the Presbyterian Church for over six years, but failed to please some 'Itching ears' and was asked to leave. Did so, rather heartbroken, but am finding joy out here in a Mission group with forty-five miles between points."—*Presbyterian.*

3. FROM A FEW LAY FOLKS—MANY DENOMINATIONS

"Have been listening to every one of your lectures up to this time and I can say that the hard surface around my heart is broken."

". . . It has been a great privilege to listen in, every other Sunday, and we regret greatly that the lectures are to be discontinued. I was surprised to note the difference between the words destroy, annihilate, hades, and hell, and the true meaning of the word immortality, etc. It shocked me to hear that Jesus did not go to hell to suffer for our sins, although I had learned that He said, 'It is finished.' As to the Intermediate state, I had only a very vague idea of it. . . . I do not suppose that this knowledge is essential to salvation, providing one constantly believes in the doctrines of Grace. But as to defending one's faith, I know it would be of inestimable value to be able to prove what one believes. I have had several opportunities, where I could have made use of this very knowledge, had I then had it. There is a family in this vicinity, that was formerly German Lutheran, but now is Russelite, I think. They travel all over this community, trying to convince people, and also offering their literature for sale. . . . So I feel that your lectures are of great value to all who heard them, and especially so to all having insufficient education to study these things out for themselves."

" . . . We think your lectures will be the means of bringing much 'Light' on this, the greatest of all subjects, as it covers our future state."

" . . . Oh I think it a great blessing the way the Lutherans are using the air as a means to reach many, in this time of false witnessing. It is appalling how the truth is being hid and veiled under lies . . . and your message seemed like a bright ray of sunshine. I thank God for Lutheran pastors, for they proclaim Christ and Him only as our Savior."

" . . . Am sorry to hear that you will not be able to continue them. Not alone because we will miss them, but we think sermons like yours are needed on the air today to disprove the false teachings on the air. The subjects you spoke of are so interesting, give much food for thought, and lead to more thorough Bible study. I am a Lutheran layman affiliated with the Missouri Synod."

"Wish you could continue your broadcasting after this subject is finished. I enjoy hearing deep earnest sermons like these, even though I may not agree with you in all things. I have many spiritual struggles, and then, again, worry because I do not feel like struggling at all."

"Modtag, herved, inderligste tak for deres opbyggende foredrag over radio, som jeg nu har hat anledning til at høre tvende gange. Som en gammel mand (81 aar), paa gravens kant, har det gjort mig godt, og trøstet mig i troen og haabet om en salig tilværelse efter jordelivets slut. Tak, og atter tak!"

". . . Your lectures are very timely and there is such urgent need, in this day, for just such reassuring support for the faith of the Christian people."

". . . Today's sermon was very enlightening to me. Although my belief, even from childhood, has been as you brought this message to us, yet it is difficult for such as I to speak convincingly to people in our midst; they always look for mild interpretations of the Scriptures. I have very close friends who have been side-tracked because of modernized teachings. They have not heard your sermons. It may be that Christ can reach them through your lectures as a medium, when published."

". . . P. S. This is Monday morning and I can't send this letter without telling you how we all enjoyed your lecture last night. 'A voice crying in the wilderness,' it was. I pray that many sinners will be awakened through that message. . . . Thank God for such a message, and such a witnessing to the truth of the Book!"—*A Presbyterian lady.*

Messages such as these are multiplied many times in the stack of letters that have come to my office, proving the need for testifying and witnessing in the matters at issue.

The main content of this little book, first delivered in lecture form to my Bible classes, is not original with me. Except for the style and combinations of the material I am rather a *repeater* than a *producer.* For these pages I have made it a point to consult not only the Bible, but also what I have thought to be the best and classic scholars of the past and the present. The reader will find, directly and indirectly, such thoughts as he has become familiar with in such thinkers and theologians as Wilhelm Beck, Bishop Heuch, S. P. Long, C. E. Lindberg, J. A. Seiss, Lars Dahle, D. Ostrander, R. W. Landis, J. N. Kildahl, C. H. Spurgeon, Salmond, Martin Luther, and many others (cf.: Partial Bibliography in rear of the book).

May the effort put into this book be a blessing and may the name of the Lord be praised for the revelations made so plain that our finite minds, even now in the present state of grace, are able to grasp many of their mysterious truths about the life to come and our souls to find in them real and satisfying food.

—THE AUTHOR.

Madison, South Dakota,
January 5, 1931.

Immortality, the Intermediate State and the Final Issue

OR

LIFE AFTER DEATH

CHAPTER I

Death

"AS certain as death and taxes." This is an axiom with many people. Even when taxes cannot be collected the grim reaper of death comes to claim his toll. All that has life is marching directly into the jaws of death. The poet says, "there is a reaper whose name is death, and with his sickle keen, he reaps the bearded grain, at a breath, and the flowers that grow between."

The inspired penmen tell us that the world, and all its animate inhabitants, were once perfect. The earth was once like an Æolion harp; every wind echoed in beautiful melody. Now the strings are unstrung. Discord is common everywhere.

At the setting of sun, in the lengthening shadows of evening, may be seen the common spectacle of the reflecting and sober minded thinker thumbing through the pages of memory back to the cradle and looking forward into the future. "What is it all about? From whence did I come? But, more important, and peculiarly mystifying, where am I going?" Here the people of the race, rich and poor, wise and foolish, old and young, all meet on common ground.

In the midst of reflecting and mooting, often unseen and unheard, there approaches the quiet figure or the busy man of affairs, one who treads with a velvet footfall. He is a ceaseless mower. He whets his scythe. Sometimes he dips it in blood and mows down the soldiers upon the battle field. Sometimes he dips the fateful instrument into a pool of disease and deluges the world in a flood of famine, still crying for more. Again he dips his sword into the bowl of envy, jealousy, or pride and when he leaves his work full done there lies a prostrate form, fallen at the hand of a murderer or assassin.

As the grim reaper makes his round of human existence, encircling humanity, it becomes an inevitable certainty that I, too, must fall back into the dust. Human experience has taught us that all earthly life *must* cease.

"The garden knows no herb to cure the malady of death." The constant refrain of all history may be summed up in the words, "He died" (e.g. Gen. 5). Xerxes wept as he looked over his vast army. He expressed the grim certainty that in fifty years his splendid army would be the sure victim of death. About eighty or ninety thousands of people die every passing day or thirty millions or more each year. Every time the pulse beats five or six of the living pass on to be among the dead, about three or four hundred each hour.

The globe is one great necropolis. Nearly every city on earth has one or more accompanying cities for the dead. That city "hath mightier population, longer streets, thicker darknesses than any other. Cæsar is there, and all his subjects. Nero is there, and all his victims. City of kings and paupers! City of silence! No voice, no hoof, no wheel, no smiting of hammer, no loom, no whisper. Of all its million million hands, not one is ever lifted. Of all its million million eyes not one ever sparkles. Of all its million million hearts, not one ever pulsates" (Talmage). There under the sod lie many, silent in dust, whose feet once ran in active service, whose hearts once beat with fervent love, whose hands once nimbly and cunningly plied the tools of trade or reached out in loving embrace, whose eyes radiated the peculiarities of a distinct personality, and whose minds planned for further conquests until death suddenly made its claim.

From time prehistoric death has marched on conquering and to conquer, always successful, as it appears to the observing eye of man. Death has ruled despotically over our poor earth. The wisest of scientists have stood helpless and impotent with every effort baffled in the presence of death. Many mysteries have been completely solved, but the reasoning mind of man still stands unknowing and uncertain as the life of each succeeding generation ebbs out. Man's mind has as yet given us no satisfactory explanation of death, nor, indeed, of its brother, sleep. Of course, we may say that death is the cessation of life. But, what is life, the cessation of which is death? As long as life is left unexplained, just so long must death, too, remain a mystery.

Many explanations have been attempted. However, even the philosophic mind can scarcely even begin to comprehend the incongruous definitions of such writers as Spencer and others. Bishop Lars Dahle explains: "Life is, as it were, the unity in all the working forces in our bodies, which leads them to seek a common object, the building up and preservation of the body" (Life after Death, p. 27). This is somewhat understandable. When this unity is removed and the working forces fall asunder, dissolution and decomposition set in as an evidence that death has taken the place of life.

But even then we come back to our mysterious starting point; we still stand helpless. We meet in the death chamber. We lean over the sick bed with breathless anxiety in the hope that the last breath may carry to us some intelligent articulation. Then our hearts palpitate in weakness, our eyes grow big with tears, as the pale earthly form of a loved one sinks back upon the pillow. We perform the last rites with heart aches and sadness. Our near and dear ones lovingly follow in the cortege to the grave, and we are continually going there, where the precious dust is tenderly consecrated in the bosom of mother earth.

The soul still remains a mystery. Some think not, even in the hour of death. A few reason until their minds grow utterly weary and then turn with all their power to earthly pursuits in the hope that they may drown their sorrow or, that Time, the old healer, may bind up the bleeding wounds. But old Time has no balm to heal; he has only an ax to cut. Still others allow the nobler element of faith to work on beyond the utmost stretches of their imaginations, resting in such comforts as belief may grasp with greater or lesser certainty.

Each time we look down into the pale still forms of the departed, we feel some of the same emotions of other days returning. The elements of the body are still there. The weight is exactly the same just before and directly after death. What can that vital element be, which when present makes us normal, conscious, volitional, cognizant and sensible, but when absent from the body entirely, leaves a corpse, mute, pale, calm, tranquil and silent.

We cannot *explain* life. We can notice how it works and what function it has in relation to the other forces working in the body. It is not long since the philosophical scientists attempted to explain life abiogenesis (that life can spring from the lifeless). That day is now passed. Such creeds are now outgrown. Scientists now proclaim that life can only derive its origin from something which itself has life. Therefore, because we cannot explain the origin of life, we continue to be unable to explain or comprehend its temporal end, i. e. death.

But why should death come? Why should we be left to wonder about its end at all? And, if it is only a transition from one form of being into another, why should we be so entirely ignorant about these processes?

There are many evidences in favor of the belief that death was not the originally planned climax. It cannot be true that life is displaced by death in the same way as the vital force is consumed in the burning candle when the tallow is melted from its chord at last. As long as oil is added, the lamp continues to burn. As long as the electricity continues its flow, the electric bulb throws off its radiant light. We know that the electric current has not ceased to be, nor that the power house has become defunct because the small wires of the bulb are broken. Why should not the life of man go on indefinitely while the supply of nutritive continues? The engine does not stop as long as the driving power continues and no wheels are broken.

Something must have entered to disturb the natural order of things. Where there is harmonious co-operation of all the powers and forces in an organism, its dissolution cannot possibly take place in a purely natural manner. Something stopped the engine and the incandescent lamp without annihilating the essence of its power and life. The hand of the mechanic deftly added harmony to the broken parts and a normal function resulted. Can we reasonably and consistently deny that the power which made this present body and endowed it with life is less omniscient and less omnipotent in his sphere than the mere mechanic is in his? Will he be able to right things again? If so, where is the vital force in the meantime? To the answer of this last question, we shall later turn.

Pain is quite universally present in death. Pain is a sign of disorder in a living organism. The dying man groans, writhes, and twitches until his features are contorted and his form altered. As the end approaches, the body often resembles a mere skeleton. Murder, execution, and battlefields are direct proofs of the disorder caused by death. The struggles of man and beast in the battles with death furnish additional proof in the argument that death has made a breach in the original harmony of Creation. A fight for life is a fight against death. There is a natural love for life and a natural dread for death. The opposites are tragedies, not the rule. Nature shuns death, the "king of terrors."

That death is a disorder is proven in the life of Jesus of Nazareth. He faltered at the thought of His own death. He wept at the death of Lazarus. Yes, He groaned in spirit as He approached the grave of His departed friend. He was greatly agitated. With Jesus death was surely an enemy of the Divine conception. However, His miracles, His own resurrection and His promises are proof to many that death does not end all, nor that the spirit enters a state as inanimate as that of the body in the funeral bier.

Death is a power rather than a state. Life groans under the corruption and bondage of this power. It is the secret of darkness. It is not certain, however, that life would always have continued as we know it, or in its Edenic condition, if death had not entered the stage of human action. There might have been for man something corresponding with the metamorphosis of the larva into the chrysalis. Beautification, in an increased measure, would perhaps have resulted in the absence of disease, pain and death.

Only the Christian Bible explains the origin of death; also *why* it came and that it could not have been avoided; that it came as the consequence of man's changed relation to his Maker. But reason does not know this and infidelity will not believe it. So man's mind sits a-brooding: what of the end? Will the end be but the weary moment when we lie down by the wayside, and, using our burden for a pillow, fall into a dreamless sleep that kisses down our eyelids still? Will we pass from a life of love, to silence and pathetic dust? Will we, in the happiest, sunniest hour of all the voyage of life, while eager winds are kissing every sail, dash against the unseen rock? Will we in an instant hear the billows roar above a sunken ship? Will a wreck work at last the end of each or all? Will every life, no matter if its every hour is rich with love and every moment jeweled with a joy, at its close, become a tragedy as sad and deep and dark as can be woven from the warp and woof of mystery and death? Shall we believe that happiness here is the only good, reason the only torch, justice the only worship, humanity the only religion, love the only priest, and the grave the end of all? Must we feel in earth as though between the cold and barren peaks of two eternities and, striving, look in vain beyond their heights? To our wailing cries must we be content with an empty echo? (cf. Robert C. Ingersol's Oration over the grave of his brother).

No beauty of language nor wealth of intellectual reasoning can hide the utter dreariness and darkness of such a picture. How sweet and consoling to turn to the grander, brighter, and surer light of a life after death. Under the dominion of death we long for the agreeable, pleasing and gentle assurance of immortality. Such thoughts cause the deepest strings of our hearts to quiver in blissful expectation. Our desires long for some answer to the queries as to the place and condition of the soul after its departure from the mortal body as well as for a greater certainty as to the continuance of the conscious soul after death.

It is not entirely certain that it would be beneficial to the entire race to have a conscious immortality scientifically proven. The law of faith seems to preclude the imagined benefits which some think would be derived therefrom. What we may know as certainty, therefore, must be a knowledge based entirely upon faith, since experience has been denied the race. Indeed, it appears to some that such a conscious condition after death, scientifically proven, would greatly sweeten the daily toil and very much relieve the burdens of sorrow. On the other hand it has been suggested that such absolute confidence in the ultimate destiny of the race would tend to lessen their efforts along lines indispensable to a normal development. The most comfortable and hopeful conditions in life do not always produce the best types of men. Mental and moral degeneracy often result from ease and assured luxury. Great fortunes have often ruined the heirs. The natural inclination of man towards indolence would be encouraged, perhaps, if such knowledge were based on pure science instead of upon the principle of faith. *Hope* in a life after death, qualified by fears and doubts, is better than scientific knowledge minus faith. Christian people, through the revelation of God, have received satisfactory evidence of individual immortality. It is not impossible that the weak in mental and moral fiber would show discontent by shirking the hard tasks now imposed by life, even by refusing to continue linked up with the present order, resorting to shorter cuts or the shifts of tragic acts, if a blissful state of life after death were a mathematical certainty, or if annihilation for the bad were guaranteed.

And now, in conclusion, may I say that my object during these lectures is not only to inform you nor alone to entertain you and reason with you, but also, and more especially, to urge you to think of acting upon the knowledge you have received now and in the past. Most of you admit that you have a soul that shall exist forever. Yet you live carelessly, plan confidently for this life only, and you seem to think that you will be exempted from the call to die. If you are wise you will get familiar with the thought of dying. When that moment comes you will find it to be a serious business. Now that you are enjoying life with its many benefits, if you are in that class, you imagine that there is time to be killed, while you immerse yourself in worldly pursuits. But the history of the dying proves the folly of such carelessness. Said ancient Job, "My days are swifter than a post, passed as a shadow." At the age of 130 years Jacob said, "Few and evil have the days of the years of my life been." Voltaire, the French infidel, said in his hour of death, "I will give you half of what I am worth if you will give me six months to live." Sad, indeed, was the testimony of Gibbon, the historian and sceptic, who in his hour of death said, "The present is a fleeting moment, the past is no more, and my prospect of futurity is dark and doubtful." How different does the testimony of Melanchthon of the Reformation age sound, when he was asked in his hour of death if he wished for anything, he replied, "Nothing but heaven." And Mary Wilcock, speaking as a Christian could say, "I have a long journey before me, but I dare follow my guide." Grotius the historian, the finest genius of earth, admired by all Europe, said when dying, "Oh, I have consumed my life in laborious doing of nothing. I would give all my learning and honor for the plain integrity of John Urick," who, by the way, was a poor man possessed of a deep Christian piety.

At the bar of death many a man has come to realize the utter insufficiency of a mere moral life to prepare him to appear in the presence of God. You must be more than correct in your earthly affairs, more than just honest in your business dealings, and more than a good, kind neighbor. Learn, in the presence of the Christ of the Bible, to realize a just sense of sin and the absolute need of Divine pardon. You will need something more than a mere moral life to take away the offensiveness of death, something to take away the sting of death, and to sustain you in the dark valley. Morality is valuable for this life, as far as it goes, but it cannot be counted as obedience to God when apart from His Son, the only Savior from sin, death, and the power of the Devil; it is only a cobweb cover over an unregenerate and sinful interior. It is not the thought of annihilation in death, nor the thought of giving up our earthly connections, nor the possibility of being forever insensible, that causes us to recoil in death, but it is the terrible hereafter, which even the natural man senses, which makes cowards out of brave men when they have no Divine guide. Only a moral preparation is one dark and gloomy. In that hour of death the apologies of former good days are worthless, because the soul is to stand before the all decisive trial. The dying Nobleman said, "A condemned wretch may, with as good grace, go dancing to his execution, as the great part of mankind go on with such a thoughtless gaity to their graves."

Folks, in radio land, is it not a wonder that men should treat this subject of the soul with such indifference? Many of you will soon view this subject differently, for you will soon join your testimonies to countless others who have gone this way into eternity. It is a fearful thing to fall into the hands of the living God. Why gather sorrow for the last hour, or store up food for the undying worm? Begin now to think of your lost soul. If you are out of God, out of Christ, out of safety, you will be out of life, out of heaven, shut in the pit forever, except you repent and believe in the Savior. If it is a solemn business to die, regard it so now. Cherish the Savior of sinners now, if you wish to have Him with you at death. Put off salvation now, and you are likely to do so forever. It remains a matter of certainty that we shall close our earthly days with one of these classes. Believe and live forever. Amen.

CHAPTER II

Primitive Beliefs

OPINIONS about life after death differ as widely as the poles. That such a survival has influenced the progress of the race is plain and bears its value. In our endeavor to follow in the track of the soul we are confronted with a vast number of avenues which cast their faint rays upon the main pathway of travel. The soul is indeed an elusive phantom. We are, today, the heirs of a vast library dealing with the soul. We can only catch panoramic views as we push quickly forward through the mass of material before us. The opinions viewed will shed some light upon the eternal mystery, so long the problem of mankind. Indeed, we shall be disappointed if we set out with the expectation of gaining any conclusive knowledge from history, philosophy, or from pure science. These have no irrefragable proofs to offer, though they do furnish some evidence that indefinitely approximate a certitude.

A continued conscious existence apart from the body at first appears unthinkable. The easiest course would be to pronounce the whole thought "a mere chimera (foolish fancy), an arbitrary collection of nonentities." Gazing more steadily, the eye of reason expands, and a light, dim, it is true, but steady, comes forth out of the gloom. As we daily pitch our moving tents a little nearer these untried and mysterious experiences, we become more interested in our search. Even our reasoning faculties tell us that all is not absolute vacuity nor that total blackness lies before us.

Through all the ages man has persistently sought for evidence that might substantiate the belief in a continued conscious life after our temporal death. He has found much that has permitted him to hope but not enough to relieve him of all his doubts.

Cannon Liddon relates that a bedouin was asked, "How do you know there is a God?" "In the same way," he replied, "that I know on looking at the sand when a man or beast has crossed the desert, by his footprints in the world around me."

At every step among the many races we encounter the ever recurring assertion that there exists in man's personality some subtler element destined to outlive the physical organism, because it draws its life from an invisible source other than that of matter.

An epitome of human beliefs tends towards a forced acknowledgment that primitive philosophy is endowed with an authority received from an original revelation. It seems very probable that ancient man was favored with an insight into the invisible world not now allowed (outside the Christian Bible). So indeed thought Cicero. A study of man's primitive beliefs lead us to conclude an innate and positive spiritual instinct, more or less alike the world over, or else an echo of original revelation preserved, and but little dulled, tho partly forgotten. Something like the ancient monument is this, where the crude drawings have grown dim with age, the lettering difficult of interpretation, yet bearing the certain evidence of a personal carver. Thus the ancient beliefs, if they do no more, convince us now that the thought of a conscious personal being after death cannot very well be avoided. The general likenesses, as will be seen, in the various beliefs, carry quite convincing and unavoidable proofs of the reality of such a condition of life after death.

There are very early traces of a belief in the soul's post-mortem survival.

The Greek belief was quite complex. The historic Greek Gods lack individuality. Outstanding, however, were Zeus, Apollo, and Athene. There were heaven, earth, nether, and water gods, etc. Zeus was the highest ideal of God. Poems were dedicated to these gods, as for example, for the second birth of Athene.

The Greeks shared in the universal religious mysteries. Their earth divinities were designed to celebrate the return of spring, as, for example, the myth of Demeter and Persephone, from the Homeric hymn. The Eleusinian festivals had older and newer meanings. These mysteries became associated with their thoughts of the other world. As the hope of immortality grew, Homeric religion began to decay. Plato pursues the subject quite fully in his Phædo. He puts many beautiful things into the mouth of Socrates regarding future life. Socrates met death so courageously "because assured he will join the company of gods who are very good masters." Plato believes that death is to be coveted because it will be a deliverance from the dominion of the body. At such a time he expects to know the truth fully.

Aristotle, tho sceptical himself, admitted that such a belief in life after death was so old that its origin could not be discovered. Aristotle's contemporary, Xenophon, puts the following utterance upon the lips of the dying Cyrus: "I, for my part, my dear children, can never be quite persuaded that the soul only lives so long as it inhabits this mortal body, and dies when it is separated from it. Nor have I been able to take for granted that the soul loses its power of thought when it is separated from the body, which certainly cannot think. At the very moment when the spirit is set free, unalloyed and pure, it will naturally also become more intelligent. . . . Remember, too, that nothing so resembles man's death as his sleep. In it the soul of man appears to be most divine; then it forsees much of what is future, then it becomes apparently most free."

Plutarch says: "The evidence for God's providence and the immortality of the human soul are identical, and the man who gives up the one must also give up the other."

Carlatan says: "If the dissolution of the soul followed on that of the body, then I do not see why I should deem those happy who, so far from enjoying any temporal advantage from their virtues, rather perish by them" (In Dyons. Hal.).

Belief and unbelief in the other world were always traceable. Interpretations from nature have not varied greatly from age to age. The breath was the soul. There was an "unseen place" and a "nether world." The Stone Age grave-mounds furnish specimens of the funeral feast. It was believed that ghosts reappeared through the grave mounds. The grave was personified in an animal (e. g. Cereberus, Fenris), or as a human being (e. g. Hades, Hel). It was believed that the soul, at death, took a journey into the west. Peculiar notions were held regarding this journey. The Aryas believed the Caspian sea to be the sea of death, or, earlier still, a "River of Death." Oceanus succeeded to the same place. Later the "River of Death" was characteristic to the eastern Aryas, while the "Sea of Death" was common in the western branch. Gradually the custom of burning the dead was introduced with a peculiar belief regarding the soul and the smoke of the pyre. The milky way was regarded as the bridge of souls in Vedic mythology. The Sarameyas were the guardians of this bridge.

The Greeks, among the Indo-Europeans, first became familiar with the sea. The great Epic of the Sea of Death, the Odyssey, originated with them. Homer associated the Sea of Death with the Mediterranean, and thus brings it into his Odysseus in the latter's voyage. There is a Sleep Home (the Lolophagi) — Giant land (the Cyclopes)—Wind Home (Aeolus' island) — Circe, a goddess of death who alone can waft Odysseus to Hades where he arrives, from which place he is sent by Calypso, another goddess of death, to Paradise, i. e. the land of the Phœnicians. After a vision of the palace and garden of Alcinois, Odysseus returns. Achilles, meeting Ulysses, when Achilles was ruling as king in the underworld, said he would rather be a day-laborer in the employ of the poorest peasant on earth than king of all the shades. Later a retribution after death was added.

Cicero and Seneca, among the Romans, entered into the consideration of the question concerning life after death. The "Tusculan Disputations" are the most exhaustive treatises on this subject handed down to us from classic times. The following appeals are made:

1. Evidences of antiquity and their agreement on mortality.
2. Unconscious hope of immortality in monuments and graves, panegyrics over the dead, and sacrifices for country.
3. The soul is itself moving and not animated by anything, but is the very principle of life itself, and on this account can never die.
4. Because we cannot explain the soul proves it to be something divine, and, therefore, also immortal. Its power of thinking, willing, understanding, is something characteristic of the human soul, and, therefore, divine and eternal.

Cicero, in a book "Concerning Old Age," shows the soul as something uncompounded, and, therefore, imperishable, because all perishing is, in reality, a dissolution of some compound. He says: "I am convinced, I feel, that since souls have celerity (rapid movement of thought), such a recollection of what is past, such sagacity with respect to the future, so many arts, sciences, and inventions—a nature such as contains all this cannot be mortal." Cicero hoped to leave this world as one leaving an inn, as nature has given it to us as a lodging and not as an abiding place. At this thought he says: "O! glorious day, when I shall be able to leave this confusion and this squalor behind, and go to join the divine assemblage of the Spirits."

The conception of life after death, among the Romans, was very crude. They believed in a collective existence of impersonal souls. Their ideas were rather only pious longings of the imaginations quite lacking in the reality of facts. Our interest in them here lies in the fact that they had a hope for a future life, dim, but very old.

The Chinese people believed most certainly in a life after death. "Not to know that one becomes immortal," says Lao Tsze, "is to be given over to error and all sorts of calamities. That which is subtle and spiritual in man is the portion of heaven; that which pertains to flesh and bones is the portion of earth." Chuang-Tsze, who lived in the year 338 B. C. says, "death is the commencement of life."

The Chinese people believe that man has a double soul, one for heaven and the other for earth. The followers of Lao Tsze knew of a retribution after death.

The Egyptians were inspired to embalm the dead because of the belief that the soul would reinhabit the body. The early practice of cannibalism and the slaughter of the aged and infirm relations was in vogue in order that the state after death might be less weak. Metempsychosis, also believed and practiced by the African Negroes and the American Indians, as well as by others, placed the bodies of their children by the roadside in the hope that the soul of each might become reembodied in the yet unborn child of some wayfaring woman. This custom still persists among the Malagasy.

The Egyptian soul was believed to appear before the chief justice of the underworld in the hall of justice. If the soul passed the given test, it was allowed to join the sun-god and to share in his heavenly glory. If the soul did not pass, what then? Nothing is said. Perhaps human sympathy, then as now, would like to see all saved. Their inscriptions, however, show an opening to the underworld.

The Hindoos conceived of the soul as "a complex whole formed by the union round a single element of relatively independent envelopes." "To enter heaven," says Manu, the great legislator among the Hindoos, "depends solely upon the efficiency of the sacrifices offered at the grave by the son." This statement greatly reminds us of the offerings of the Catholic devotee in his efforts to assist his departed in escaping the pains of purgatory. It is easier to trace that belief to heathen Manu than to the Son of God, Jesus Christ. To the Hindoo, he was indeed an unhappy wretch, who left no son; such a one was likened to a mad fisher who trusts himself to the measureless deep without a rudder.

The dead were believed to pray as follows for the living posterity:

> "May our family remaining upon the earth wax continually in numbers, and become exalted through generosity, virtue, and adherence to the revealed truths.
>
> "May the sons, and descendants of our sons, never fail to offer us rice boiled in milk, honey, and clarified butter, on the thirteenth day of the moon, at the hour of the moon, at the hour when the shadow of the elephant sinks in the east."
>
> "Each ritual oblation made by a son, pure of heart, cleanses the souls of his ancestors and earns for them happiness unending in the other world."—(Future Life by Elbe.)

The Greenlanders and Eskimos imagined an abode for the departed under the bottom of the sea or in the sky. In the latter case it appeared as the northern lights dancing on the dome of heaven. However, the good-for-nothing go there. After a great and future deluge God will breathe twice on the men and once on the women and all will again return to life.

The North American Indians, separated by natural barriers from the heathens of the old world, were not without their ideas of the shade world. To them, when the soul left the body, a judgment took place. The departed passed over a lake by means of a rope-walking to a beautiful island. The unrighteous fell into the lake. Others believed that the lake was crossed in a stone canoe. If the soul was unfit, the canoe would sink while the head of the departed remained above water to show an existence in a bodily garb. Different tribes had different ways of expressing their beliefs, such as the happy hunting grounds, etc.

The Aborigines of Mexico and Peru believed in a gloomy existence in the underworld for the bad, and a paradise of bliss for the good. The social condition and manner of death decided the place. The warriors, women dying in childbirth, and men sacrificed to the gods were admitted to the place of bliss. The leperous, paralytic, dropsical, and those drowned or stricken by lightning were admitted to an earthly paradise. Those who died from disease went to the underworld like the cheerless helheim of the Scandinavians.

The Peruvians had only two places: a penal suffering for the bad and a place of comfort for the good.

The South Sea Islanders had similar beliefs. A reward of bliss was forfeited if the departed had failed to be tattooed or if buried improperly. The slaying of an enemy brought a certain consecration. The fate was not dependent upon the merits or position of the departed, but upon the conflict of the good and evil spirits.

The Australian aborigines believed that the soul continued in the treetops lamenting, or in the clouds, or in some distant island, or in some subterranean grotto, or returned to earth as white people, perhaps because of the paleness of the dead.

The ancient Persians had a belief quite similar to that of the North American Indian. The souls passed over a very narrow bridge, only the good passed over safely. The evil ones fell over into the inferno while the good entered into the fellowship with their god (Ahura Mazda) and could aid the living. In this way their god would eventually reign.

The beliefs of the Scandinavians and the Germanic peoples are quite superior to those of any other people. Valhalla was a repetition of the life on earth and was reserved for the noble and heroic. In Niflheim a table was spread with hunger and thirst, the bed was disease, and the wall-drip was sorrow. But Valhalla was an intermediate state which later gave way to a still more glorious gold-roofed Gimle. Niflheim became the still more abominable Niflhel with horrible venom-streams.

German heathenism is quite uniform wherever found. The climate influenced their thought. Groves formed boundaries and temples. There were gods of the Mark and gods of the Homestead. Their gods were less immortal than those of Greece and Rome. The gods of the Mark were Odhinn (Wustan), Thorr (Donar), and Tyr (Dyaus). Odhinn was the All-father and God of Wisdom and superseded the wind Tyr (Dyaus).

A picture of the Norsemen's world is graphically set forth in Asgard, Yggdrasil, Heimdal, the Midgard sea, the Iron wood, Jutnheimar, Thorr's journey to Jutnheim, His visit to the hall of Utgardlöki, to Hymir, and to Thrymr. The poem of Beowulf gives us a good view of Teutonic belief in Hrothgar's palace, the description of Grendel, Beowulf's fight with him, and with the mother of Grendel.

The peaceful side of German belief was represented in Balder and Freyr among the gods, and by the Goddesses Nerthus, Frig, Freyja, and Gerd.

Loki, the personification of the funeral-fire, had a double nature. His giant wife was Angrboda; his children, Fenris, Jormungandr, and Hel, were three personifications of death. They conceived of fire as surrounding the house of death, which conception arose from the funeral pyre.

Thor visited Utgardloki, which was in reality a descent to Helheim. There he had three contests of symbolical meaning. The story tells of Balder's death, his funeral ship described, as well as Hermdr's ride to Helheim, and the hope of Balder's return from the land of shades. From the myth of Balder's funeral, Norse funerals were imitated. The epics and popular tales of Brittany, Germany, and England are reflected in the mythology of the underworld conceptions, such as Sigurd's leap over the flames and the Sleeping Beauty.

The mythology of the Norsemen tells further of the formation of the world and the end of the world. Three cocks proclaim the dawning of Rognark. Giant ships steer across the Midgard sea; Surt (Swart) rides over Osbru to join the giants—the opposing powers meet on Vigrid's plain—there are three great combats—then the burning of the world takes place, which afterwards sinks into the sea—then a new world rises, over which Balder is to rule.

Helheim survived in the mediæval purgatory which had its chief gate in Ireland in St. Patrick's purgatory. In the vision of Tundale is set forth a dark valley, a sinking river, and a lake, and over these a bridge. One side of the valley was frozen, the other side burning.

The train of thought about hell runs from the heathen Helheim to the mediæval purgatory, and from that to the hell of Dante. This does not mean that German heathenism and Christianity are connected.

In our survey of the several primitive beliefs, it may be said that the philosophical systems, while affirming a belief in life immediately following temporal death, differ among themselves in the details of future life, but not in the essential fact of such an existence.

The impressions of a survival must have been deeply felt by our forbears since it has left such durable traces upon all historic civilizations. To every Christian man it is a source of satisfaction to know that the doctrines of Christianity are supported, not only by the traditions of the ancient and modern races, but he also finds, upon careful and sober investigation, that evidences for his belief are to be found in such sciences as physics, chemistry, psychology. etc. To these extra biblical supports we shall turn in this course of six or seven lectures that shall follow. This I shall do because I believe that it may assist some doubters to doubt their own doubts about a conscious personal existence after death. For the believer in the Bible record of the past, present, and future, this would be unnecessary, but it will surely be interesting. Towards the conclusion of this short study we shall of course turn to the only sure pathway of travel, the Christian Bible.

In the meantime, and in conclusion for today, I feel that I cannot close without making a plea based upon the revealed will of God, even though it is an innovation at this point of our progress. Some of you, out there in radio land will not live another two weeks to hear another lecture. Perhaps you are a nominal Christian, that is, you have accepted the main outline of historic Christianity, without having accepted Christ Himself as your personal Savior. Like the Gentiles of the Apostle Paul's letter to the Romans, you have the law written in your hearts, while your conscience is bearing witness to accuse you of being a lost soul, and you will be unable to stand when God shall judge the secrets of men by Jesus Christ according to the Gospel.

To you I address the few closing words. Begin to think of your lost soul. "The blood of Jesus Christ cleanseth from all sin," when confessed as sin before the Lord. If you enter the realm of the departed Spirits out of God, out of Christ, out of safety, you will be out of life, and out of heaven, shut in the pit forever, EXCEPT YOU REPENT! Consider your ways, turn from sin and self-righteousness, and look to the Savior from sin, for He is able to save to the uttermost. "Be not like the foolish drunkard who, staggering home one night, saw his candle lit for him. 'Two candles,' said he, for his drunkenness made him see double, 'I will blow out one'; and, as he blew it out, in a moment he was in the dark. Many a man sees double through the drunkenness of sin—he thinks he has one life in which to sow his wild oats, another in which to turn to God; so, like a fool, he blows out the only candle that he has, and in the dark lies down forever."

Come out from the scoffer's and doubter's class, my friend, for while these sneer and question, while empires vanish and nations perish, God's sure Word of prophecy moves steadily onward, and nears its grand fulfilment. To a second of time and to the last minute jot or tittle of detail, the prophetic word shall be fulfilled. Believe, then, in Jesus Christ, and live. Amen.

CHAPTER III

Some Scientific Grounds for Hope

SOME noble offerings have been laid upon the altar of hope for life after death by human reason. Perhaps Plato has contributed the greatest philosophical speculation (cf. Salmond, p. 119). Such reasonings are not without their value. Even the God of the Christian Bible says: "Come let us reason together." Jesus said: "What think Ye?"

Pseudo-science is nearly always destructive of spiritual conceptions; pure science has much to contribute even in the realm of moral values. To some of these we shall now turn in our search for additional support for our belief in a real life following death.

Modern science teaches the doctrine of the indestructibility of matter. It is believed that there are as many distinct groups as there are elements. Identical atoms compose these groups, the number having remained rigidly constant since the beginning of the world. This law is the great achievement of chemical science.

It is also believed that energy, like matter, cannot be annihilated even though it undergoes various changes, or is transformed to its absolute equivalent.

The law of indestructibility is of value here, in that energy (like the soul) is not limited to our terrestrial globe.

When matter is decayed, it is only dissolved into its component parts and assumes other forms. The molecular or atomic matter remains the same in weight, as proven by delicate experiments.

Let a piece of silver be immersed in diluted nitric acid. The affinity of the acid and the metal will cause them to unite. After a brisk action has ensued the silver will be entirely dissolved, leaving the liquid, however, as limpid as before. Where now is the hardness, luster, tenacity, specific gravity, or in a word all the characteristics which distinguished the silver metal? Its form has vanished, and the hard, splendid, opaque, ponderous metal seems to be entirely annihilated. Is it reasonable to conclude that the silver metal is "utterly destroyed" because it is no longer appreciable by our senses? But stay; add a piece of copper to the solution, to which it has a stronger affinity than to the silver, and the latter will be disengaged and fall again to the bottom in brilliant metallic crystals, and the quantity thus deposited will correspond exactly with the weight of the metal dissolved, after which the particles may be melted and the pieces reproduced in their original form.

Again, in the decomposition of water. What change could appear more annihilating to the original elements than the conversion of its tasteless and salubrious liquid particles into an infavorable, invisible and noxious gas, on the one hand, and into a solid body combined with iron, on the other?

The changes at the gate of human mortality do not, certainly, appear more annihilating than the changes apparent in the chemist's laboratory.

Light and heat have always appeared as inseparable. Destroy the one and it would appear that the other must cease to be. Now, however, we know that these phenomena, notwithstanding their intimate connections, can be proven to exist separately. This fact should greatly weaken materialism and infidelity in their objections to the separate existences of the body and soul of man (cf. "Immortality of the Soul and the final condition of the wicked" by R. W. Landis, p. 335 et. seq.).

Energy continues to be energy even though it appears in the various forms of heat, chemically held energy, mechanical work, etc.

If the soul, the prime mover in man's temporal being, is energy, or even purely material, it cannot be annihilated. If the soul is a reality now, whatever its origin, it will always continue, whether in or out of the body.

It follows, now, that if this argument is to be of value, the soul must be an uncompounded entity. What, then, is the nature and essence of the soul? If the present promises are to be of value, we must become reasonably certain that the soul does not assume a new form of existence, separate and distinct from its original distinctive character, viz. something different in consciousness from what it was. It is not enough to conceive of it as melted gold which, though the same material substance, still has lost its distinctive character as a coin. We cannot be satisfied with the thought of the soul being something like the solar heat which is first stored in the vegetable, then in wood or food, only to be released again to appear as heat or work—the same energy, but in an entirely different and unrecognizable form. Little consolation could be derived from such tremendous modifications. The philosophy of Positivism, as formulated by Comte, would then be the climax of our hope. Then life after death would mean only an immortality of commemoration, and that only for a very few, lasting only as long as the poor memories of man's mentality can allow. Such a survival takes us only to the portals of pantheistic notions. Then the soul would only return to the *anima mundi,* the soul of the world, as the river runs into the sea. If personal survival is beyond our limits of reason or faith, then we are indeed hopeless.

While the argument of indestructibility can not be conclusive by itself, it does, nevertheless, bear its distinctive value. If every ounce of insensate rock is preserved, must we imagine that the prayers, aspirations, the hopes and sufferings of mankind can be more perishable? Perish the thought (cf. Brief on Immortality, by D. Ostrander, p. 36).

"To every created thing, God has given a tongue that proclaims a resurrection. If the Father designs to touch with divine power the cold and pulseless heart of the buried acorn and to make it to burst forth from its prison cell, will He leave neglected in the earth the soul of man made in the image of his Creator?

"If He stoops to give to the rose bush, whose withered blossoms float upon the autumn breezes, the sweet assurance of another springtime, will He refuse the word of hope to the sons of men, when the frosts of winter come?

"If matter, mute and inanimate, though changed by forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to the tenement of clay? No! I am as sure that there is another life as I am that I live today"—W. J. Bryan.

Not an atom perishes in the changing forms of matter. The same principle of economics suggests itself in the spirit realm. The mental or spiritual attribute of man is really the essential point of distinction between man and beast. If this element is annihilated in death, then the chief value of the race is destroyed. It would seem strange, indeed, if the wornout and decrepit body, valueless after death, should be preserved, while the master of the body, and the education and experience of the soul, should be entirely lost. This would be a rare exception to the rule of conservation. The race has, hitherto, been unable to avoid the constant factor of hope of survival. It has been unable to conceive that a being endowed with such capacities for growth, stimulated with a hunger for more life, should be permitted to hope and then be turned back to ashes and dust. Such waste is incompatible with human reason, human economy, and Divine justice. It seems impossible that the sculptor's chisel should leave imperishable thoughts imbedded in the rock while the author himself should be forever annihilated.

"We appeal to the law of indestructibility of matter, which governs all the manifestations of life, and we come to the conclusion that the conscious force cannot perish. When we observe with what an unswerving constancy this law watches over the preservation of the minutest material atom, and presides over the transmutation of energy and the recording of all past events, then we feel justified in applying this law to the human soul and in endowing it, too, with the power to survive" (Ancient Wisdom and Modern Science—L. Elbe, p. 210 et. seq.)

In the light of the foregoing,

we are led to accept with greater certainty the belief that the present life is continued immediately after what we call death. The soul is not, to be sure, altered or decomposed in death, but takes along with it its dispositions, habits, and whole tendency into the future world. The future life must be regarded as a *consequence* of the present, since the consequence of all our present dispositions, inclinations, and actions continue here. This is the state of probation, that of harvest and retribution. Wheat will continue to be wheat; the thistle will continue; but each will retain its present nature in and after the harvest.

CHAPTER IV

The Testimony of Metaphysics

(For lack of time not delivered over the radio)

THE followers of Aristotle applied the word, "metaphysics," to that part of the philosopher's writings which came *after* the part treating of physics. Webster's dictionary defines metaphysics as the "Science of the real distinguished from phenomenal being; ontology; science of first principles." Also: "mental philosophy; psychology."

Here we think of a science which treats of the simplicity and immateriality of the soul. We know that the material world exists because of the impressions made upon our senses. In a similar way we become conscious of the existence of the soul. We believe we have a soul because we become conscious of, and reflect upon, what passes within us. "I think; therefore I am" is an old maxim.

We are quite convinced of the reality of our bodies. We may be even more certain about the reality of the soul, because it continues virtually the same through all the changes of the body. The body changes about every seven years, not leaving the tiniest original atom. Such changes leave no impression of any consequence upon our consciousness. Nevertheless, the new body is still responsible for the acts of one occupied twenty years previously. It is simply impossible to explain fully the life of thought on the basis of matter. The tools must not be confused with the workman. The worker and tools of our souls are not the same. However, the worker is more or less dependent upon the tools, being in good working condition. The soul works with the brain, the nerves, and the organs of sense as its tools. This fact leads to the belief that the soul is independent of matter. To the discussion of this fact we shall now turn.

The body of man is surely limited to space and time. It is equally certain that the soul of man is not limited to space and, perhaps, not to be conceived of as limited to time.

Fantasies and dreams are common. Both in the waking and sleeping hours the thoughts engage in free flights. The unfettered spirit is not tied to the body. Our spirits, in a moment of time, go back over the trip of last summer's vacation, or, thumb back through the pages of memory to the cradle. It is not difficult so to think ourselves into other lands as to forget the body and to make an imaginary journey seem real. If the spirit in man is so independent of the body now, does it not seem that it may be endowed with the possibility of an existence entirely independent?

The cart is dependent upon the horse, but the horse is not dependent upon a single cart. The soul cannot, surely, be annihilated just because it is suddenly unhitched from the cart! Nor must I suppose that my neighbor has been annihilated because the smoke no longer curls from the chimney, because the doors of his house are closed and the shades pulled, nor because his yard, once the scene of busy activity, is now silent and desolate? Would it not be more reasonable to suppose that the inhabitants, who once animated the homestead, now lived in greater or lesser comfort elsewhere than to suppose them all dead? That good or evil fortune might have promoted or reduced them in their circumstances seems more reasonable than to believe them all dead.

Materialists have always denied the spirituality of the soul. The soul is matter, and, some say, consists of phosphorus. If this were true, an addition of phosphorus in our diet should increase our mentality. But no such sequence occurs. Physiologists now declare that there is more phosphorus in the legs than in the brain, the latter having phosphoric acid with no property of light. However, even though the legs, with their phosphorus, be amputated, no effect is noticeable in the thought-life.

Sometimes the thought-life is cast into disorder by means of disease. If the worker and the tools are the same, then our case is unproven; but this is not the case. Great minds frequently reside in bodies very much weakened by disease.

The physical body is only a wonderful mechanism, devised to facilitate action of the spirit whose will controls its every movement. We are not surprised that this spiritual being, inhabiting a physical and sensual world, and dealing with material things, was placed in a body which makes its contacts with that world most easily realized and possible.

Sometimes a dead person seems to be only sleeping. We know from experience that the soul of the sleeping person is somewhere, but we cannot understand where. We know that it returns to the surface of observation again. Why should we believe that the soul in the deeper and more lasting sleep, i. e. death, has ceased to be, even while the body is still intact? The great difference is that of experience. To the experienced Jesus of Nazareth this did not seem a difficult problem. If sleep had never been experienced, it would be no less a mystery than death.

The matter of man's body, per se, is no more sensitive than the earthen highway. This is proven daily upon the physician's operating table when consciousness is controlled by the proper drugs; also in sleep and directly after death. It is the soul that gives the matter of man's body its sensitiveness. In this material world the soul employs the present body as its tool for giving and receiving impressions. When the education and discipline of this life are over, this body is "shuffled off."

Professor Clifford once said: "The two things (body and soul), are two utterly different platforms; the physical facts go along by themselves, and the psychical facts go along by themselves." They are at the same time intimately connected between the cradle and the grave. During that time, to use the figure of the musician and his instrument, the quality of the music is impaired if the instrument is out of tune. Thought may be vigorous, even in the hour of death, but expression may, at the same time, be impaired and feeble. Some bodies may allow a perfect consciousness until the very second of death, when the string of the human violin snaps; others get out of tune long before the end and the last hours or days, and sometimes years and months, are filled with inarticulate noises and mental ravings.

Dr. McConnel, in his book on "Evolution of Immortality," writes: "After all has been said, mind is essentially something else than the output of organized matter. It does not yet appear whether or not it is immortal in the case of the individual, but it is much to be reassured that, whatever may be its future, my soul is a reality now."

Though soul and matter go along "arm in arm," they are different in constitution and governed by different laws. Scientific tests have been made for the purpose of determining the exact use of the food consumed by the individual. It has been proven that no physical food is used for mental action. By delicate computations the meat and drink have been accounted for in respiration, heat, excretion, and increased weight of the body.

It is not uncommon for a soldier to be entirely unconscious of a wound until the excitement of battle has subsided. Good news frequently relieves great stress and physical pain. However, when the increased activity of the mind is ended, the pain is likely to revive, although the physical state has continued and continues the same. This tends to prove that the soul is immaterial and that consciousness is not a part of the flesh. It is clearly possible for the soul and body to act apart, even while they are joined together.

Our daily experiences lead us further to believe that the soul and body are separate and distinct. The body suffers or enjoys according to the violence or pleasantness of our moods. Sometimes those robust in health are less successful and less mentally alert than those whose bodies are frail and weak, proving that the flesh cannot be identical with the life principle.

Hypnotism is an uncanny practice and clearly demonstrated.

This science has proven that one soul can act upon another without bodily contact.

It is easy to conceive of the body as being more real than the soul because it is tangible to our five senses. But, if only that should be real which we can see, touch, and understand, there would, indeed, be little in this world of sense that could be considered actual. Who has ever beheld the subtle substance which distinguishes the living from the dead? Who has ever seen with human eye that common force which fills the sails and moves our ships, and then turns with devastating fury, wrecking our homes, our harvests, and leaving only destruction in its path? What naked eye has seen, on a hot summer day, the millions of tons of water leaving the lakes and seas as they are elevated to the cloud-forming region? Yet, without the eye of sight, we know these are facts. Could it not be equally true that the unseen soul is, in some such way, wafted from the body of humanity, unseen, though unchanged, into the spirit world? All water does not evaporate; some pours into subterranean caverns. So, also, we need not believe that all souls would leave in an evaporated and purified state upwards to perfection and God; some go into the earth or into stagnant pools. It is readily admitted that these illustrations are not perfect, but they may aid some to believe in the perfect revelation of God which we shall later discuss.

The belief in telepathy has long been advocated as a proof of the immateriality and simplicity of the soul. Now we have scientifically proven that which would seem still more impossible, viz., television. Before television was discovered we had suddenly to accept the reality of radio communication. It should no longer be difficult for the credulous mind of the modern man to conceive the possibility of the Christian doctrine of prayer, in which man's heart is the sending station and God's throne is the receiving station, and visa versa.

Telepathy has contended that impressions, sometimes distinct, but more frequently vague, are received from great distances without any known intervening agency. It is quite impossible that these messages have come through any resident forces in matter. It is more logical to assume that the imprisoned soul has temporarily extended itself from its bodily confinement, bearing tidings of joy or sorrow to others in whom it has been deeply interested.

There are indisputable facts attesting the reality of mental telepathy and clairvoyance. Many people have experienced or observed the possibility of thought transference. It is readily granted that many of these strange manifestations are mere illusions created by disturbed imaginations. Because of this, the whole belief has been discarded by many scientists. However, much of such opposition was broken down after certain extended, impartial and unprejudiced examinations were made.

An eminent scientist, M. Ch. Ricket, succeeded in demonstrating that thought could be transmitted without any tangible intermediary. His researches were carried out in 1884. Other experiments have followed. Messrs. Gilbert and Janet in 1885, the Misses Wingfield in 1886, and others have added evidence to prove that telepathy is not to be discarded.

Telepathy may be explained as follows: "Spontaneous telepathy is an impression received by a percipient subject, which impression is caused by the unconscious action of an emittent agent, or a second agent remote from the first and sometimes at a great distance" (Future Life, by L. Elbe, p. 332 et. seq.). The process is about as follows: an image is seen, a sound is heard, or a touch is felt; then the percipient becomes cognizant of the agent of whom he was not thinking. Such experiences usually take place when the agent is passing through some great crisis, such as endangers life, especially at the point of death. These experiences might be explained away as mere hallucinations if it were not for certain strange coincidences which have accompanied them. Unfortunately, in the laboratory of the spiritual chemist, these experiences cannot be reproduced at will.

"The Society for Psychical Research" was founded in 1882. Three men of eminence were chosen to head this committee, viz. Sedwick, one of the greatest critical luminaries of modern England was selected as president, and Messrs. Gurney and Myers were honorary secretaries. The results of their research during 1883-1886 were published at length by Messrs. Gurney, Myers and Padmore ("Phantasms of the Living"), and in the abstract in French by M. Marillier (Les Hallucinations Telepathiques). Sixty letters were written each day for three years. Myers, Sedwick, and Padmore did nearly as much, respectively.

The inquiry resulted in 5706 cases, among which 668 hallucinations were recorded as having taken place between 1872 and 1865. Of these, 78 cases revealed a striking coincidence between the day and hour at which the hallucination was felt by the percipient and the death of the agent.

In 1889 the "International Congress of Experimental Psychology," held at Paris, instituted a similar research. This revealed 1,300 cases of hallucinations, of which 30, at least, were recognized as being genuine on account of ascertained coincidences. When the emittent and percipient factors concerned present the proper conditions of temperament, telepathic communications from a distance may be produced.

A certain Mrs. Clerk was seated upon a veranda in August in 1864 in Barbadoes. The negress, attending her boy, came running surprised that her mistress refused to answer the stranger standing at her side. From the description she learned it to be her brother, but unknown to the negress. Later she learned that the brother had died upon that date a long way off at Tobogo (cf. the case of Mrs. Clerk recorded as case No. 87 in Marilliers Les H. Telepathiques).

The facts presented in Dr. Ferrior's "Memoirs" of the Literary and Philosophical Society of Manchester, together with innumerable others, have shaken the whole theory of materialism to its foundation; nor have the opponents attempted a reply to this scientific inquiry (cf. Wood on the Mosaic Creation, pp. 387, 388; also Abercombe's inquiry, pp. 121, 122).

That sleep, used as an argument for lack of consciousness is not good logic, is seen in the fact that God has often chosen this state as a time in which to commune with the souls of His people. It was natural that Jesus, who held that death was only another form of sleep, should believe that, in death, the soul could be communed with under proper conditions. Certainly, when He said, "The maid is not dead but sleepeth," He could not have meant her soul was annihilated. They laughed Him to scorn, but soon changed their attitude when the maid arose from her death bed to a living conscious condition. Many now, too, laugh those to scorn who hold the views here set forth, but he who laughs last laughs best. The soul does not share in the sleeping condition of the body; neither does it share in the death of the physical body, but only returns to the invisible world, to God from whence it came, there to fulfil the course of its unending destiny, for better or worse (cf. Eph. 2:1; 5:14).

CHAPTER V

The Testimony of the Moral, Love, and Instinct

MORALITY and immorality, virtue, love and hate, are all intermixed in the present state of society. Virtue is frequently unappreciated, and vice often goes unpunished.

Whether we reason from God or virtue, we reach the same conclusion, viz. that there must be a continuation of life after death. This is absolutely essential if God is righteous in His relation to His rational creatures. Virtue must be rewarded and vice must be punished.

Many indulge in the philosophy that virtue is its own reward. This is true, but only in part. It is common knowledge that all the virtuous are not happy. This is proven in the case of Asaph who saw the prosperity of the wicked and said: "They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish. Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency." But, Asaph was not left in permanent ignorance, for he adds: "Until I went into the sanctuary of God; *then understood I their end.* They are utterly consumed with terrors. Thou shalt guide me with Thy counsel and afterward receive me to glory" (extracts from Ps. 73).

Many virtuous people have been troubled as Asaph was. Others, not so virtuous, or even wicked, have not thought the reward of virtue sufficient for the sacrifices necessary. Only when the belief in some future reward and punishment is added does this present state get a clear meaning. If a righteous God is believed in, such a future life is demanded.

Even where belief in a personal God is doubted, the same result is reached by the route of virtue. Conscience tells us what to do and what not to do. If the route suggested by conscience is avoided, guilt and responsibility is the result. The conscience of a fleeing criminal demands a corresponding punishment to appease the wrath of justice.

The casual observer knows full well that justice is not dealt around to all. Misfortune visits the righteous while the wicked escape punishment. If death ends all, justice has been cheated of its dues.

In this chapter we are concerned with the argument for a future life from a rational point of view. According to the Christian point of view no one has virtue deserving of reward: "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). The Christian faith proclaims the doctrine of substitution in Jesus Christ. Forgiveness does not mean that punishment is avoided, but that the guilt and punishment of the sinner are accounted to another, suffered and paid for by the sin-bearer, Jesus Christ the Righteous. However, suffering in the present life, by the Christian, may not mean punishment, but rather a schooling in *discipline*.

Liberal theology and many peculiar sects imagine that they heighten the Glory of God by lessening the fears of men. Everywhere the atmosphere is filled with the endless topic dealing with the "Fatherhood of God and the Brotherhood of Men." The anathemas of God against the wicked are now turned loose, by these advocates of universal love, upon those who take the Bible at its face value. The pendulum has now swung from "dealing damnation 'round the land" to the extreme directly opposite. It may well be asked whether God has thus been vindicated and heaven brought nearer! Do such arguments make a real heaven to exist here and the only final hell to be among men? Has the Christian ministry added dignity, attractiveness, and usefulness to the church since it seized upon the task of quenching the fires and stopping the awful mouth of hell, even though the Bible proclaims it, and reason and virtue and God's justice demand it? It is true that the good and virtuous shrink from sin, suffering, and death; but, does such shrinking annihilate these evils? Perdition continues to be revelation, and, indeed, reasonable, even after that doctrine is torn from the pages of the Bible.

The righteousness of God is not impeached even by the existence of pain, but rather guarantees and proves the same. God is not lawless. He governs with accuracy and demands obedience. Where there is no obedience to law, anarchy and chaos result. If one of the orbs of heaven should get out of its place, we would surely experience the "crash of worlds and the wreck of matter." Whether suffering comes through disobedience, wanton carelessness, or ignorance, the fracture produces the same amount of pain. The law of gravity is not to be impugned because some careless driver plunged over the rocky cliff. The law is good, wise, and merciful; its careful observance is always found to be the highest good. The painful fracture proves the necessity of the law which would have prevented the evil result which followed disobedience to law. If the hand of God were always held out to protect us from danger, even where sufficient psychical endowments are provided, we would cease to be responsible beings and become "mere puppets in the show."

In a later chapter we shall consider the possibility of salvation after death. Now we shall only note that it is as unnecessary as it is impossible to delve into the mysteries of *how* we acquired free will or the *why*, or to *question* the wisdom of God. "Under the present limitations of our faculties, this must remain wholly incomprehensible"—Sir William Hamilton. "To conceive a *free act* is to conceive an act which, being a cause, is not itself an effect; in other words, to conceive an absolute commencement. But is such by us conceived?"—Reid. We are utterly unable to understand how moral liberty is possible either in God or man; but practically, the *fact* that we are free is given to us in the consciousness of an uncompromising law of duty, in the consciousness of our moral accountability (cf. "Immortality" by Landis, p.443). "All of man's actions, of every kind, are as truly his own as they could be where there is no God that minds the affairs of men" (Dr. E. S. Ely in Theol. Review, II. p. 6). Homer (cf. Odys., lib. 1, 33) denounces those who disbelieve in free moral agency and responsibility:

"Perverse mankind, whose will created free, charge all their woes on absolute decree;
They to the dooming gods their guilt translate, and follies are miscall'd the crimes of fate."—BROWNE.

"The universal and conceded consciousness of liberty, therefore, a consciousness practicably conceded and exhibited by man in all his actions and intercourse, and in all ethics and jurisprudence, sufficiently settles the question as to his moral obligations and responsibilities to the creator of all things" (Landis p. 444).

The doctrine of annihilation is a sweet morsel in the mouth of the wicked. This doctrine is proclaimed for the purpose of escaping punishment. Such a doctrine serves to satisfy the hope in the law breaker that the law will be cheated of its victim, the conscience of its due remorse, and the surviving universe of its reasonable expectation. If such could be made a realization, this world would certainly be a blunder or a farce. Punishment must always be on the program of the Being who is too wise to err and too good to be unkind.

Geologists, Astronomers, and others, have been unable to solve the mysteries of the present world: as to how it came to be and why certain laws are just as they are, etc. Philosophers have even tried to deny the real existence of the world of matter. They have not succeeded. Equally unsuccessful are the advocates of the denial of sin against the Divine lawmaker. To thrust into oblivion what is inevitable justice is not to vindicate the Creator but to acknowledge His failure. Such a procedure evades the problems of punishment, suffering, and justice, rather than the solving of them. Such tactics rob righteousness and murders beneficence.

If belief in a life after death is nonsense, then reform is objectless and useless. More, it would be a psychological impossibility in an intelligent being, and morally absurd in a free agent. An absolute pardon without some just substitute, could not produce virtue, nor could omnipotence thus restore it. To avoid the logic of a future retribution, favorable or adverse, is to be like the ostrich hiding its silly head in the sand, thinking thereby to shut out the danger before it (cf. Strong, p. 97, et seq.). Boyle, referring to the Libertines, says: "Nothing can more effectively reclaim those men than to convince them of the immortality of the soul." And again: "The two handles by which man is moved are the fear of punishment and the desire of reward" (cf. Crit. Dict. 4,719, and 5,812).

The problem of the annihilationist will be considered in another chapter. In conclusion here, let it be reiterated, *emphatically,* that a future life is an absolute necessity both for the present economy and future justice.

Let us next turn, briefly, to the testimony, given by love in favor of the extension of life beyond the pale of death.

Love is stronger than reason and says *man must live again.* It cannot believe that the grave ends all.

In the spring of 1862, when President Lincoln was at Fortress Monroe, he sat with a friend awaiting military operations in the peninsula. Following his favorite diversion, he was reading Shakespeare. Opening at King John, he read from the third act the passage in which Constantine bewails her imprisoned boy, and her separation from him. Pausing in his reading, he said to his friend: "Colonel, did you ever dream of a lost friend, and yet have a sad consciousness that it was not a reality? Just so I dream of my boy Willie!" Then, overcome with emotion, the great, sad-hearted President dropped his head on the table and sobbed aloud (cf. "Where is Heaven" by E. L. House, p. 13, 14).

And Browning says:

"It is too late then, Evelyn Hope?—
  No, indeed, for God alone
Is great to grant as mighty to make,
  And creates the love to reward the
    love.
I claim you still for my love's sake!"

Before such experiences millions of bereaved ones have bowed in great sorrow while mighty love has cried: "Death does not end all!"

Thousands of martyrs have gone to the stake exulting in their *faith* and *love* for Christ. These were not simple folk bereft of reason. Among their number were scholars and statesmen, kings and prelates; they endured the cruel ordeals, proclaiming a deep soul knowledge that they would live again. This was undoubtedly made possible with the aid of that *love* which is the child of faith and the mother of hope.

A longing for a more abundant life is so universal that a denial of future life is made impossible (cf. Eccl. 3:11). Peter's question, put to Jesus (Matt. 19:27-30), reveals a universal and deep-seated longing for the great and glorious which earth cannot satisfy. The Lord did not suppress, but quickened, this instinct and longing.

Man is endowed with certain desires necessary to his existence, such as hunger for food, thirst, conjugal associations, etc., without which the race would soon perish.

No desire is more real nor more deeply seated in the longings of the race than that to live again. Is it possible that these hungerings are accidental? If so, then only here, in nature's most perfect specimen, do we find half-hinges. Evening presages a morning; the ear would be a misnomer without its counterpart, sound; thirst must be satisfied with water. So through all nature each instinct is matched in creation. Would it not seem extraordinary if the most universal longing of all—a longing for a future life—had been left unmatched and impossible? The foundation promises a complete structure according to plans and specifications. If death ends all, then man's existence is a falsehood and a riddle, the greatest deception in the universe, an outrage on intelligence. Even an earthly father would not rear his children only to thrust them from him into the grave when their love was blossoming and their hearts springing toward him. If total annihilation were possible, then the lower plant and animal creation stands to mock its dying masters. The wheat, in death, sends forth a new stalk; the caterpillar crawls instinctively into the chrysalis state only to emerge as the rainbow winged butterfly winging its way along the ethereal highways. Down in the dark cellar vegetation is bending mysteriously towards a pale light; the homing pigeon wings its way through the untried pathways of the trackless air and reaches the destination of instinct. Can the instincts of the Master product of creation be ignored? The influence of these instincts, which have reached out from the dark cellars of man's ignorance, have built the pyramids, decorated the tombs, given the poets their best material, and have woven their weft through all literature. Such longings cannot be mere chance, nor does it seem reasonable or possible that they shall be left unsatisfied. Even the silkworm spins its cone and shuts itself therein, and moth, and dragon fly, and myrmeleon farmicaleo obey similar instincts without disappointments. When these meanest creatures have their instincts gratified, can we reasonably disregard the greater? Or, has man been endowed with these instincts only to be pitiable in proportion to his knowledge and tormented with a hope that is only a mockery? (cf. Landis, p. 53).

Many will not believe unless they can do so as the result of some sense perception. Yet, how little we know because we have seen. Our eyes were given us as quite indispensible to a material existence. But, how little we know because we have seen! Our eyes were designed for the uses of this life where seeing too much, or too little, would cause us much annoyance and pain, without any compensating benefits. Imagine eyes with microscopic power, making it possible to study the habits of the microbes in the food to be eaten, in the water we drink, or the contagion in the diseased air we often breathe. Could such knowledge add happiness to our existence? Would the race be more content if it carried such a clear consciousness of the dangers it would often be powerless to escape? No! From the natural eye the bacillus world is wisely and mercifully hidden. This reasoning is easily accepted by all. Who can, with the same logic, deny the possibility, no more remote, that the thoughts of our fellowmen, and the complete realities of the future life, have been withheld for reasons equally valid, while known and seen through the microscopic eye of Divinity and Revelation? To this window of human hope, *the Holy Bible,* we shall now turn.

CHAPTER VI

The Final Appeal and Eternal Punishment

In the preceding lectures, we have examined the possibility of a life immediately following upon death. This appeal has been based upon the light of reason, dim, but quite convincing. Before we consider the conditions of that life, and the extent of it, we must seek the testimony of the Christian Bible as to the possibility of an extended consciousness directly following upon temporal death.

All things are not placed in Scripture for our comfort. To shun God's justice in our preaching will bring some solemn disease in the church.

The Bible furnishes us with the only safe knowledge and certainty in this dark passage. At first we might assume that the Bible gives a clear and unmistakable ring as to the continuance of consciousness for each and all immediately after death. It would seem that all those who accept the Bible as the inspired revelation of God's thoughts, would understand alike concerning whether there is a real conscious condition after death. Perhaps our training from childhood, or general tradition, leads us thus to believe. However, the fact is, surprising though it may seem, a multitude of varying beliefs are asserted and claimed to be based on Scripture. Some believe that the soul dies with the body and is identical with it—this asserted to be true of both the good and of the unrighteous. The same people believe that the soul shall be recreated in the resurrection, when the righteous shall be endowed with a continuous perfect life, while the evil shall be resurrected only to be judged unto a temporal punishment and then eternal annihilation. Others believe that the Bible teaches a second chance for the wicked and a conditional immortality with an annihilation for the incorrigible. The opinions are legion. Many honest souls have allowed their sensitive natures to be misguided by such interpretations of the Bible as have led to these beliefs. Such sects as the Russelites, the Adventists, and the Universalists have led the modern van. Are they correct? Shall we encourage the wicked by telling them that there is no intermediate state and no final accounting? Let us examine the Bible proof-texts for a final decision.

Certainly, in a matter of such moment, the Lord has not left us to vaguely conjecture. The Old Testament does not dwell abundantly upon our subject, rather taking the matter of immortality for granted. The New Testament is clear, abundant and decisive. We here accept their combined expressions as authoritative. Both Old and New covenants are more interested in the conditions of a future life than in proving its certainty. The progressiveness of revelation casts beam after beam of light into the darkness. Therefore the New Testament, given much later than the Old, speaks most clearly. But, even with such late and clear testimonies, many can not see a continuous existence, consciously and eternally, for the good and bad alike. This comes from misunderstandings based upon the misuse of certain words which are regarded as synonymous when they cannot be so considered according to Scriptural usage. We shall soon turn to a consideration of these supposed synonyms upon which the doctrines of annihilation and conditional immortality are based.

The belief in annihilation and conditional immortality are of ancient date. Their origin lies more in philosophic than in religious thought. Some Christian thinkers after the second and fourth centuries gave some room to this philosophy. The first writer of Christian note accepting these theories was the African Apologist, professor of rhetoric at Sicca and teacher at Lactantium, whose conversion to Christianity is placed at about 305-313 A. D. He could not think that the sinful soul could come direct from, or go directly to, God, nor be itself immortal, except by a specific gift of God. He thought that Gehenna must at last be extinguished together with the accompanying death of the incorrigibly wicked (cf. Salmond, p. 473).

At some time or other all the early Church fathers have been marshalled forth in the support of the contention that annihilation and conditional immortality were primitive beliefs. But this method of deception has failed. Almost universally the testimony is to the contrary. The incidental statements, sometimes only quotations, are far outweighed by the more general, definite and continuous voices. At times, the Fathers have only in view the sensitive soul as distinguished from the rational and responsible soul. Ignatious speaks of the *perishing* or of being *destroyed,* but also speaks of the "unquenchable fire." "The perpetual torment of eternal fire" is believed in by Polycarp. Barnabas refers to "The way of eternal death with punishment." Theophilus believed in an "eternal punishment." Hermes says those "who do not repent, but abide in their deeds" shall "utterly perish." Athanasious declares that there are "none to deliver those who in Hades are taken in their sins." Justin Martyr seems to waver in the following words: "The righteous . . . shall not die any more, but the wicked shall be punished so long as it shall please God that they exist" (cf. Dial, Cum Tryph., V; cf. Salmond, p. 475). "Justin's words are not entirely consistent, and they are popular rather than exact. When Justin Martyr refers to the soul as not being 'naturally immortal' he only means that it is not self-existent, but created. He does not state that it is God's will that the wicked *shall* cease to exist after being punished only a little while. On the other hand he states that there is an 'eternal punishment through fire' and that the wicked men and angels shall 'be punished unceasingly.' "

The doctrine of annihilation, either at death, or at the end of an intermediate state, fails at every point. It has history against it. Instead of being a primitive belief, either pre-Christian or Christian, it is found to be the abnormal opinions of only a few. The lowest races have always felt the suggestion of extinction of being to be intolerable. A few speculative Greeks held to such a theory. "The idea of annihilation," says Plutarch, "was intolerable to the Greek mind." He says the Greeks would rather choose the torments of Hades than annihilation; rather the teeth of Cerberus than nonentity.

The annihilationist has against him all the "quenchless convictions, profound cravings, large prevision, and persistent reasonings" of the race, such as cannot be mere mockeries or for nought (cf. Salmond, p. 485-6).

Other difficulties confront the annihilationist and the doctrine of conditional immortality. "The notion of a soul immortal enough to live through death, but not immortal enough to live on forever," says an acute thinker, "is too childish to be entertained beyond the little school which delights in it. The world outside will be content to believe that that which proves its powers to live through death claims its immortality." Man feels the stir of powers within him too vast for earth's small scene and little hour, and all the deep instincts of his soul, set him apart from the brute, not by a temporary and adventitious difference, but by one which is essential, and speaks of a future to which no bound can be set. If they are valid for the belief that man shall live after death, they are valid for the belief that he shall live on" (Salmond, p. 487).

Such doctrines also do violence to the sacred revelations of Scripture. From first to last the Bible distinguishes between man and beast. Nowhere does the Bible teach that endless existence is an addition to nature in the case of man. Nowhere are we informed that the beast was made in the image of God or the object of redemption. Annihilation reduces man's royal state to the brute level, ignoring the entire afterworld that lies at the basis of revelation as recorded in the Bible. Psalmist and Prophet alike regarded the universal descent of man into Sheol where good and bad, rich and poor, preserved the same identity where no end was set to their existence as such. Nowhere is the victory over Sheol pictured as life for some and extinction of being for others. It would be well if the annihilationists would take notice of the fact that existence, here and now, is more a problem than the possibility of man's perpetual continuance as a conscious personality. "All that may be said in favor of the annihilationist theory may be said with greater justice in favor of their never having been brought into being" (Salmond, p. 499).

"No theory as to the end of life could be more wretched and cowardly than that of the annihilationist. It assumes that God has made such a failure out of His attempted experiment that there is nothing to do but to get rid of it all. Surely it would be more palatable to suppose that God would find some better way of using sinful souls than to extinguish them or else to believe that man is so great a work of God, with capacities so vast as to be able always to resist the Divine will, and therefore subject to the penalties of continued suffering."

The annihilationist's theory is an evasive makeshift answer to the question regarding the end of the temporal life. "The Bible speaks of a punishment which shall never end, a great gulf fixed, an outer darkness, a too *late,* a night in which no man can work, an accepted time which is now, a Divine Spirit who is sent for the conviction of this world, whose ministry in respect of 'sin, and righteousness and of judgment' (John 16:8 R. V.) is never said to be for another existence than this, whose word is of *today* in which He calls men not to harden their hearts. It sets the present life so definitely before us as the crisis of our fate, and gives the aspect of decision so consistently to the spiritual choices of earth, that many who disown the doctrine of eternal retribution confess that Gospel and Epistle alike leave the future of the persistent sinner dark with unrelieved gloom. Christ's own words are the most absolute of all on this grave subject. If He taught a final restoration, He did it so obscurely that His immediate disciples failed entirely to understand Him" (Salmond, p. 521; cf. Rom. 2:9).

The Christian records are barren of support for the conditional immortality belief. This hypothetical doctrine becomes more apparent after study of it. Even the statements of the second century Church Fathers are mere opinions. The belief has no salutary leverage upon the conduct of the race, even being doubted to this extent by its main advocates, they prefering it to be an esoteric doctrine. It is weak and onesided, as it leans to the side of Divine love and "neglects man's personal life, the prerogative of liberty, the untold power of the will, the awful significance of Christ's 'ye would not.'" It "regards sin as a malady which may wear itself out or be conquered. It makes punishment a means of grace, a healing remedy, a fire which must work out the renewal of character." It has no relief for sin except at the cost of man's freedom, and does not show how such submission, which is not spontaneous, can have moral value. To preach that there will be stronger spiritual forces for conversion in the next world is to reflect upon the sufficiency of the merits of Christ offered the same sinner here. Even if that were possible, it remains a matter for proof whether such conditions will prevail after death. There is nothing to support such views either in reason or in revelation (cf. Luke 16:31 R. V.; more later under another chapter).

How can it be possible, then, in view of these observations, that there are so many who deny a continued life for all immediately after death, and only for a few after the last judgment? We have already suggested that this disharmony in belief among Bible students comes from the misunderstandings of certain words used in the Bible. We shall therefore examine some of them.

1. Immortality and Eternal Life

Immortality and Eternal Life are often used interchangeably and as synonyms. This may be allowed as a matter of common usage. However, when the severe test of the annihilationist is made, we must call general attention to the fact that they are not to be so considered.

At this time there is only one who *hath* immortality (1 Tim. 6: 16). Only the righteous shall put on immortality at the resurrection. Until then it seems that immortality can only be the possession of one, while "eternal life" can, and should, be laid hold on by all here and now (1 Tim. 6: 12). Christ has put on immortality as the "first fruits" of them that slept, i. e. as the only one who has yet received the glorious immortal union of the soul and the incorruptible and glorified body. Others had been raised from the dead, but none had all of these qualifications; all others are still awaiting the complete restoration of the redeemed body and soul.

The annihilationist reasons thusly: if eternal life and endless being and immortality are the same thing and if Christ only hath it now, and if only the just put them on at the resurrection, then all the unjust cease to be. This would be true if these words were synonyms. Try to read these terms into the place of 1 Tim. 6: 16, and it will readily be seen that they cannot be made to carry the same meaning, e. g. "Christ only had eternal life," or "endless being," or, "everlasting life." Every Christian has "eternal life" and "endless existence" and "everlasting life," yet Paul speaks of "this mortal." Immortality, in the scriptural sense, is yet to be "put on," and is conditioned upon the subject having as a prerequisite "eternal life" or the "new birth" or "regeneration." We cannot speak of "eternal life" being put on at the resurrection if it is already the possession of the soul. This light on the subject supports, very clearly, the doctrine of regeneration in infant baptism, since this "eternal life" must become the possession of every candidate for "immortality" at the resurrection. Those who are not equipped with "eternal life" as a special gift of God, through the means of grace (i. e. the Sacraments), will not put immortality on at the resurrection, but will still have an "endless existence," the same as they received at the time of their conception and natural birth.

This misunderstanding has come about through confusion in the use of "aphtharsian" and "athanasian" in the translations. The former has reference to the "incorruptible *body*" while the latter refers to the deathless condition of the soul, "immortality." If athanasian in 1 Cor. 15:53-54 had been translated "incorruption," the thought would have been destroyed.

Endless existence is a birthright for every child of the race; eternal life is a special gift, received in this life as a prerequisite for immortality which shall be "put on" by some at the resurrection while others shall continue, before and after that time, without it. "Endless existence," "future existence," and "eternal life" are not the same as immortality, but are necessary adjuncts to it. The word is a negative, but a glorious negative. The positive from which it is derived confirms the saddest fact of the world's history. Mortality is the "curse of the race." The prefix "im" makes death, deathless: forever free from the possibility of spiritual death. God the Father is not immortal, for He has never been subject to death. Jesus Christ is the immortal man because He took on mortality and rose triumphant as the "first fruits." Only Paul uses the word "immortality," and he only two times. In his use, immortal has the meaning of *not* being subject to death, while mortal (of the soul) means subject to death. Immortality, then, means the undying (of the soul) *condition*. Therefore, there can be no "natural" immortality. Man cannot be both mortal and immortal at the same time. Mortality and corruption are by the first Adam; immortality and incorruptibility are by the Second Adam. Because "endless existence," then, is not the same as "immortality," the destructionist is wrong. "Eternal life," the new and supernatural endowment, given through the means of grace, is not an elongation of "endless being," for the latter was man's possession when the former was given as a quality rather than a quantity. This new "life" is a quality of being which comes to regard the Creator as "Love," as a "Father," as "A Friend," and no longer as a "Judge" and "Dispenser of vengeance." This restful, hopeful, joyful knowledge of God in Jesus Christ is "Eternal Life." This knowledge never comes to the wicked as long as he continues in his sins. Beyond the day of grace, the probation period, no chance ever comes to him again. A soul should not be denominated as "immortal" on this side of the grave. "The soul that sinneth it shall *die*." Immortality, then, is a condition of existence wherein the possessor of it is forever freed from the possibility of *spiritual* death and bodily corruption. Those who are separated from God are spiritually dead, mortal souls, yet having a form of conscious being unworthy of the lovely name of life (cf. John 3:76; 5:24; 6:47; 1 John 5:12; Mark 13:34-37; Matt. 26:41).

There are other words which are confused in the minds of Bible readers, leading some to imagine no continuance of life for the wicked, such as

2. Existence, Life, and Death

"Life" cannot be made to bear all the burdens of the term "existence." They are not synonymous. Let "existence" be substituted in 1 John 5:12 and its back will break: "He that hath the Son hath the *existence* (?); he that hath not the Son of God hath not the *existence* (?)." *Absurd!*

"Life" may be spoken of as a *force* and also as a *condition* of existence: "If we have only hoped in Christ in this life, we are of all men most pitiable" (1 Cor. 15:19). When "death" takes the place of "life" the soul and body only enter into new *conditions* of existence. Existence may, or may not, have life. Much in the world has more than existence, namely *life*. The destructionist uses life and death as opposites, ergo, if life is existence, death is non-existence. If the first is admitted, then the second follows, and the result is annihilation. Even Scripture is quoted to prove this damnable heresy (Ps. 37:10, 23; Obadiah 16; Mal. 4:1; 2 Thess. 1:9: these passages will be examined further on).

Edward White, an annihilationist, says that death is the loss of being (Life of Christ, p. 374). If this were true, if death is extermination, then Adam and Eve should have been annihilated in that day of 24 hours of their sin. Even the annihilationist must admit a being in something corresponding to an intermediate state, or admit a creation for judgment, or that temporal death ends all. Even White admits a conscious state of the dead in the intermediate state to include the wicked.

The fact that the dead shall come forth proves that death is a power that holds, and not an extinction (cf. John 5:28-29; Phil. 3:21; 1 Thess. 4:16; Rev. 14:3).

The dead are not living. The living are not dead. Life and death are only to express opposite *conditions* of being or existence. Extinction was never intended to be conveyed in the term death. If physical death is extinction, and if, as White admits, those in that condition are conscious, how can we logically say that the second death will be an extinction of the conscious personality?

Life is a *condition* of existence and not existence itself. Therefore, death is not non-existence, but a condition of existence opposite that of life.

When man passes from the condition of life (where body and soul-spirit are in union) into death, he is dissolved from one condition of existence into another, not from existence to non-existence. A separation takes place called death. Death, therefore, means separation. The body returns to dust, while the spirit returns to the God who gave it. The former we see; the latter comes by revelation.

Spiritual death is separation from God. Spiritual life is vital union with God in Christ (cf. Eph. 2:1; John 5:40). Those who are spritually dead are separated from God in ignorance (John 3:36; 5:24; 15:5). These two opposite conditions continue always, including that period between temporal death and the resurrection, which is better termed the "Intermediate State."

But there are other words which have confounded many as to the continuance of being immediately after temporal death, such as

3. PERISH, DESTRUCTION, ETC.

Such words as perish, etc., can only be made to prove extinction of being by divorcing them from their immediate occasion and purpose, and ignoring the whole tenor of the Old Testament, which is obviously anti-materialistic. These words rather reflect certain "moods of feeling, sinkings, and fluctuations of hope, which may come at times on any mind in the dark and painful things of life. Or, they express what death means for the moment when it is looked at simply from the side of nature, as the removal of the individual from the engagements, possessions, and activities of the familiar earthly scene" (Salmond, p. 135).

The entire teaching about God and man, as set forth in the Old Testament, forbids the ideas of extinction (cf. Lev. 19:31; 20:6; Deut. 18:11; 1 Sam. 28:7; Is. 8:19), and teaches that a resurrection was accepted (1 Kings 17:21; 2 Kings 4:34; Is. 26:19, R. V. etc.).

That *extinction* (or annihilation) is not to be confused with the scriptural word *perish,* will be clearly seen by a series of substitutions in the following passages: "Truth is *perished,*" Jer. 7:28; "The valley also shall *perish,* and the plain shall be *destroyed,*" Jer. 48:8; "But the law shall *perish,*" Ez. 7:26; "The good man is *perished* out of the earth," Micah 7:2; "For it cannot be that a prophet *perish* out of Jerusalem,'' Luke 13:33; "whereby the world that then was, being overflowed with water, *perished,*" 2 Peter 3:6 (cf. Eccl. 7:15, etc.). Certainly, any stable meaning cannot be the fact of language if these words convey the idea of annihilation or extinction of being.

Again, it will be easily seen that *consume* and *devour* are not to be confused with *annihilate* by further substitutions: "And the famine shall *consume* the land," Gen. 41:30; "And my word shall *devour* flesh," Deut. 32:42; "Go and utterly destroy the sinners, the Amalekites, and fight against them until they be *consumed,*" 1 Sam. 15:18; "Your land, strangers *devour* it in your presence," Is. 1:7; "The sword is drawn . . . to consume," Ez. 21:28; "I am *consumed* by the blow of thine hand," Ps. 39:10; "The fourth beast . . . shall *devour* the whole earth," Dan. 7:23; "And they shall *devour,* and subdue with sling stones," Zech. 9:15; "Woe unto you, Scribes and Pharisees, hypocrites! for ye *devour* widow's houses," Matt. 23:14; "But if Ye bite and *devour* one another," Gal. 5:15 (cf. 1 Pet. 5:8). It would be absurd to place the word annihilate in these passages.

That *destroy* and *destruction* cannot be the same as *annihilation* is proven by making substitutions in the following: "Knowest thou not yet that Egypt is *destroyed?*" Ex. 10:7; "He sent divers sorts of flies among them, which *devoured* them; and frogs, which *destroyed* them," Ps. 78:45; "The king of Babylon shall certainly come and *destroy* this land," Jer. 36:29; "O Israel, thou hast *destroyed* thyself," Hosea 13:9. If these words are synonymous with annihilation and extinction they should fit into these passages.

Even the expression "utterly destroyed" does not mean cessation of being, as clearly seen in the following quotations: "And *destroyed them utterly* unto this day," 1 Chron. 4:41; "And broke the images in pieces . . . until they had *utterly destroyed* them all," 2 Chron. 31:1; "Who was there among all the gods of those nations that my fathers *utterly destroyed,* that could deliver his people out of mine hand?" 2 Chron. 32:14 (cf. Is. 34:2; Jer. 17:18).

It might be possible to conceive of one annihilation, in the light of reason, but not a *double* annihilation, which must be the case if both the first and second deaths are covered by this word.

The best method of Scriptural interpretation explains the obscure passages in the light of the clear and positive statements. The annihilationist, however, contrary to this otherwise universal method, proceeds from the unclear to the clear by using the dim and obscure as a key to the plainest revelations. The *popular* language of the oriental, as found in the books of Proverbs, Ecclesiastes, and Job, is used to explain away the vivid announcements of the New Testament. For example, the beautiful and simple oriental idiom speaks of the dead as inactive, not knowing anything, etc., a description taken from appearance. The Jew and Arabian look upon the corpse and say that all thoughts and plans for this life have perished, he knows not anything, all appearance of sense and knowledge is gone. All heathen nations, such as the American Indians, though believing in death as a sleep, yet conceived of the dead as still continuing in a conscious existence apart from the body.

ETERNAL PUNISHMENT

While we are, in this treatise, mainly concerned with the intermediate state, its certainty and conditions, we feel, nevertheless, that it will not be amiss to say a few words, in this connection, about *eternal punishment*.

While the annihilationist frequently admits a punishment for the wicked, still he seeks Scriptural support for his belief that this punishment will only continue over a limited period, after which the wicked will either enter into salvation or cease to be.

The expression "eternal (everlasting) punishment" (cf. Matt. 25:46) was used by Jesus and is, therefore, legitimate. If death terminates existence for any, or for all, then this expression is meaningless, or an empty threat. It is impossible to conceive of punishment where there is no consciousness; as well speak of punishing inanimate matter, such as a tree or stone. The "wrath of God" cannot possibly *"abide"* on a thing which has ceased to be. If Jesus meant what He said, that punishment shall be eternal, then an eternal conscious condition is necessary on the part of the transgressor. An *"eternal punishment"* must have an *eternal person* (cf. Mark 3:29; Heb. 6:2; Jude 7). Consciousness and pain are necessary to punishment. This may be physical, mental, or both. If personality is extinguished forever, then "everlasting punishment" is a misnomer and Christ was mistaken.

If the heinousness of sin were not lost sight of, this question would be less acute. God's judgments are submitted to human inspection. In the decisions of fanatical and unbiblical religionists it is forgotten that only God's mind is capable of measuring the magnitude of sin, and that God's claim to our sympathy is deeper than that of the rebel against His government.

Because God has chosen not to coerce the human will, but is still desirous of fellowship with a perfect humanity, He seeks to win His way into the free and spontaneous affections of man by the way of the Cross. In the vicarious atonement, God has revealed His absolute sincerity and also the certainty of penalty for the transgressor. If annihilation were possible, God could have avoided the cross by allowing man to go to such an extinction and then performing a new act of creation (this is commonly called the Soteriological proof for a continued existence for each and all). If man is subject to eternal life or everlasting punishment, then *only* does the Cross have a meaning, otherwise the Cross is incredible. Christ's life would have been given in vain if it were given for the purpose of saving man only from a few moments of suffering. Because the omniscient eye of God sees something *really dreadful* in man's doom, therefore He sounds forth such earnest warnings, entreaties and invitations (cf. Is. 1:2; Luke 13:34, etc.). They who refuse to heed these calls from God are trampling upon the Heart of God, and who among us can measure the awfulness of such attitudes and series of acts? If man is an eternal sinner, he must also become an eternal sufferer, because of the eternal nature of God's laws. If the joys of the just are eternal, then it follows that the sorrows of the wicked must be equally eternal. If the language in which the law of punishment is couched is only figurative (as it is not), then it only indicates something more real than its own expressions. May the sinner "flee from the *wrath to come*" (cf. Is. 13:9; Matt. 3:7; Luke 3:7). Infinite love and patience are married to infinite justice and in God cannot be put asunder. The God-defying sinners cannot hope that God will ever rob them of existence in order to save them from their just dues. God is not a tyrant who will force virtue upon the unwilling. The incorrigible offenders are permitted to "eat the fruit of their doings" (cf. Is. 3:10-11).

The next world will be a continuation of this one: "And if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Eccles. 11:3). The righteous will continue in the direction of perfection; the unrighteous will continue in the direction of wickedness. The wicked will increasingly sin as long as they exist, which will be eternally, and because God's laws continue inexorable, relentless, universal, and perpetual, therefore the wicked, the unsaved, are justly entitled to continual punishment. Because the evil doers will become increasingly wicked, as they must become where every good influence is removed, we must rather expect the punition to increase than to be relaxed or cease. A second chance is neither reasonable nor scriptural (cf. Heb. 9:27; 10:26, 27; Rev. 22:11). A second chance would only mean a second failure and aggravated delinquency, so that after all, the whole, and unbiblical, scheme breaks down. Annihilation will not come at our bidding, nor will Gehenna be voted out of existence. Only the acceptance of the atoning merit of Jesus Christ can free us from the gnawing worm and the scorchings of the quenchless passions to sin (cf. Rom. 7:23-25). It is absurd to think of the Biblically revealed God *compelling* anyone to turn from sin here, or as releasing from its punishment after death (cf. Luke 16:31; John 3:19; 1 Tim. 4:2; Heb. 6:4-6). There is no such a thing as love without justice, or justice without penalty, or penalty without execution, or execution with end, as long as there is sin (cf. Mk. 3:29 R. V.). There is absolutely no indication, either along the line of reason, or in God's infallible revelation, that gives the faintest hope that sin will ever be extinct (cf. Mk. 3:29 R. V.). Therefore, penalty can never be extinct. However, there is an escape made possible through the "means of grace," through God's Son, but only in this life. If this can be successfully contradicted, then the sufferings of our adorable Lord will sink into a meaningless pageant.

If God is too loving to permit suffering in the next world, why does He permit His creatures to suffer as they do in this world? If it is not inconsistent for infinite goodness and wisdom to *threaten* with "eternal damnation," what then makes it inconsistent to execute such threatenings? It has not been revealed to us how God was placed under obligations which make absolute threatenings and execution necessary and seemingly unavoidable. God could not threaten with executions if He knew before hand that they were contrary to His nature, of love or justice, and still be the God of absolute purity and truth. If God has falsified his predictions, He has lost His character as God. God certainly, even now, avenges Himself, as proven from both profane and Christian history (cf. Job 10:3; Ez. 33:11; Hosea 10:10; 2 Pet. 3:9). God will never depart from His word to favor mawkish sentimentalism, sin, or disobedience, while righteousness and equity are entirely ignored. God means what He says! He will punish selfishness, rebellion, and iniquity! Let every creature that hath an ear to hear, hear what the Spirit saith, and that without delay, and truly accept the offered grace unto eternal salvation in Jesus Christ. Hear His voice, harden not your heart. The probationary state will soon be past forever (for further discussion of annihilation, see "Endless Being" by J. L. Barlow, pp. 1-165).

O yes, the soul must live beyond this life. The beginning here is all too short. The problem will not remain unsolved or dim forever. The race has a goal. Ours is no aimless nor meaningless existence only for a little moment. The fact of Christ and Christianity are tremendous, unmistakable and unalterable. The Christ Book could only be devised by a Christ. This Book, the Bible, the Old and New Testaments, continue to be the moral teaching, the unalterable standard for time and eternity. This Book meets reason at its highest achievements and leads it into higher fields. It gives clear and decisive answers to the problems of retribution. It answers as fully as necessary the question, "Where is He?" When reason confesses its inability to find the way, the clear light of the Bible takes the hand of the weary traveler and leads him to peace. It comes with refreshment, comfort, and strength. All else has failed, but my Redeemer. I *know* Him, He is unfailing (cf. Job 14:7-17; 19:25-27; Ps. 27:5)!

Lastly, the Scriptural doctrine is one of almost "unimaginable grandeur. It gives incalculable value to the limited opportunity attached to this earthly existence, so measureless a dignity, so vast a power for good or for evil to man's nature, so limitless a sweep to the prerogative of will which makes his sovereignty. It is almost overwhelming in its magnitude" (cf. Salmond, p. 525).

The doctrine of punishment is truest to reason, experience, and revelation. The best we can do here in this life, in the way of understanding this problem, is to think of it in terms of time. This does not mean, however, that the actual states of punishment and blessedness must be entirely different from our present conceptions. In any case, we cannot but be impressed with the magnitude of the moral issues which confront us now. "The real issue lies not in the permanence of punishment but in the permanence of sin (cf. Mk. 3:29 R. V.). The cessation of punishment while sin lasts would be defeat and loss for God. Sin is not an act or series of acts, but a disposition, a character, a nature. It is not a question as to what God will impose on us in the judgment, but what we take with us into the next world. We will carry *ourselves* there, nothing more." The final retribution will not be the same for all, for all shall receive according to what they received, their talents, opportunities, and knowledge. The judgment shall be carried out with perfect knowledge, sympathy, and by a Father who knows all. Christianity does not profess to know all; revelation has not given all the secrets to man, but more than some imagine. The true Christian seeks to be faithful to Christ's word, preferring to be silent where He has not spoken. "The farthest future will find nothing inconsistent with the love of Christ" and His promises of judgment for the rebellious.

It is because so many do not comprehend the awfulness of sin that there is such indignant rebellion against the doctrine of eternal punishment.

But, note well, our blessed Lord was employed during six days only in the great work of creation, while seventy days were used in the delivery and arrangement of the Levitical system and in preparing for the wilderness tabernacle, and another thirty days were used in directing Moses how to arrange its services. It is notable that redemption occupies the most important of God's glorious works and is deserving of the most attention. "Science can tell of God, and trace His footsteps everywhere; but it can tell of no remedy for sin, no Savior for the soul, no peace for the guilty. And in all our attention to earthly wisdom, let us not forget that six days to science, with thirty or seventy or one hundred given to the revelations of grace, is about the apportionment and relative importance which God in His word has indicated with reference to these things. How shall a man be just with God? is the great question, which is answered only in revelation and Christianity. It is of more consequence for man to have his sins forgiven and his soul saved, than to have a fine world to die in, and be lost forever. It is more important for us to understand the laws of grace than the laws of nature. God has devoted only six days, and two chapters of His word to the one, whilst He has devoted a multitude of days and more than fifty, or five hundred chapters, to the other." If these temporal things had been of such great importance, it would seem that the Lord should have devoted "Genesis to the teachings of geology, and Exodus to natural history, and Leviticus to medicine, and Numbers to mathematics, and Deuteronomy to chemistry, and Joshua to psychology, and Judges to natural law." But, instead, he has allowed His sacred revelation to look more like a slaughter house. This is because God is dealing with the problem of sin, and where sin is, there must be blood to stay and quench it. God proposes not to engraft a religious department in man's nature, for that exists at his birth, but he proposes to purify man. The saint is only a sinner cleansed from his sins, and set right before God. But the sinner wishes to avoid God all he can. To bring the sinner and God together into harmony, a mediator is necessary. It is in the Gospel that God comes down from the mountain of wrath to make friends with the repenting sinners over the blood of sacrifice. People often revolt at this Gospel doctrine of substitution. Some dispute its possibility, and some quibble at the justice of it. But God's thoughts are not our thoughts. There are many fields of contemplation into which man has not looked and many principles of jurisprudence which he has not yet fathomed; and why should we set up the poor deductions of our own weak reason against the revelations of an economy as deep and broad as the mind of God? The very nerve and marrow of the Gospel consists in this, that "He was wounded for our transgressions, and bruised for our iniquities:

the chastisement of our peace was upon Him, and with His stripes we are healed." We may recoil at the doctrine of substitution, yet the Holy Ghost is witness, that "The Lord hath laid on Him the iniquity of us all," yea, and "Made him to be sin for us, who knew no sin, that we might be the righteousness of God in Him." Let man's philosophy cavil, and unbelief vaunt itself, it is the Word of God's inspiration, that "Christ hath redeemed us from the curse of the law, being made a curse for us." Jesus is the turtle-dove for the poor as well as the lamb for the rich. "Jesus came down from the great fields of heaven and bowed His head to the sacrificial knife. His blood was spilled, His flesh laid bare, and His whole nature torn, disjointed, and given to the burning flames of penal condemnation, that thy soul might live." Oh, sinner, you who think so lightly of sin, come and look at the bloody scene. "How it all prophesies of the turpitude and damning heinousness of sin. Some think that sin is nothing; that God will never concern Himself about it; and that He is at any rate too good and merciful to punish it. Let such answer, then, why He has chosen such awful illustrations of his consuming wrath upon it, as exhibited in the rites and ceremonies of the Old Testament, and in the awful and bloody scene of Good Friday? Why has He Himself ordained so much blood, death-agony, and burning, as the only means of covering it? Did God take pleasure in those bitter pangs which so oppressed His only begotten in the garden, and so completely consumed Him on the cross? If too merciful to punish sin, had He forgotten to be gracious at that dreadful moment when the shafts of His violated law went forth to drink up the life of the darling of His bosom? Ho, ye morning stars, who sang in your joy over the world at its birth, and ye elders of the heavenly ages, who beheld the sun blaze its first light, and have kept the celestial records for uncounted years, when, where, or how, could there have been a more overwhelming testimony of God's abhorrence of sin, or of his unfaltering determination to punish it to the utmost? Had He condemned criminals enough to crowd the pit, and reddened a thousand worlds with the blood of slain offenders, it would not have been an expression of His holy indignation at sin at all commensurate with this one solitary example of the sacrifice of His only Son as an atonement for it. When God spared not His own Son when found in the sinner's seat, but launched upon Him the law's full penalty, and put Him under a curse at which the world shook and trembled, what unforgiven sinner can ever think of going unpunished? To reach sin, to kill sin, to satisfy justice and right in their demands against sin, God did not turn back when His only begotten was the victim. Whom then will He spare? In whose case will He turn back? O what an alarm is rung into the ears of a drowsy world from Calvary! Come, thou careless one, at rest in thy prayerlessness and sin, and dreaming of peace and safety, come survey this scene again. And, then thy doom, if thou art not saved! Who shall tell it? Who can fathom the Savior's agonies? If the stroke invoked by sin so overwhelmed Him in the anguish of the garden, in the woe on the cross, which brought forth the cry that caused the timbers of creation to shudder, what shall be thy portion, helpless mortal, when that stroke comes to be visited on thee?" Oh! think on this, and repent of thy follies. The great Lord asks, "Why will ye die?" Haste thee, O! sinner, to thy refuge in the great offering made for thy redemption. Forgiveness, peace and life are within thy reach. Christ has been offered to purge away thy guilt. Embrace Him then as thine, lest eternity should find thee in thy sins and in thy blood, Amen. (Compare, Seiss, "Holy Types," pp. 1-45.)

CHAPTER VII

The Intermediate State: Its Certainty

OPINIONS vary as to whether there is a condition after death which may be temporary, continuing only for a limited time. To the consideration of this problem we shall now turn.

Whereas we have already considered some of the primitive beliefs, we shall concern ourselves now only with the Jewish and Christian beliefs.

The Jews carried their conception of life directly following upon temporal death in the word "Sheol." While we shall treat this more fully in a later chapter, it deserves notice here. Sheol, to the Jew, was a *place* corresponding with the phrase "kingdom of the departed spirits," or "kingdom of the dead." In Norse it was translated "Døds Riget." This place was always craving more and was never satisfied (cf. Prov. 1:12; 27:20; 30:15-16; Is. 5:14). The word is derived from sha'al* (Schal) which signifies hollow, consequently a gaping chasm or a cavity (Prov. 15:24; Is. 14:9; Ps. 63:9; 86:23; cf. Deut. 32:22; Job 11:8). The first place in which the word occurs shows that it cannot mean either the grave or hell (cf. Gen. 37:35).

Those who went to Sheol were evidently conscious and received by those who were. When the king of Babylon descended to Sheol, he was met with the welcome, "Art thou also become weak as we? Art thou become like unto us?" They remembered how great he had been on earth. While there was a conscious life in Sheol, it seemed to be almost worthless: "He hath made me to dwell in darkness, as those that have been long dead" (Ps. 143:3). Job answers Bildad as follows when speaking of his conception of the after-world: "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10:22). Again Job speaks of his hope being at the bars of Sheol when his body rests in the dust (17:13-16). The writer of Lamentations refers to his present sorrows comparing them with those individuals who had been long dead or with those of them who had been walled in or chained heavily (Lam. 3:6-7; cf. Is. 38:10-11).

It may be possible that the dead in Sheol did not always recognize the presence of God there, yet it is evident that God reached His hand there: "Sheol is naked before God" (Job 26:6; cf. Prov. 15:11); "If I ascend up into heaven, Thou art there: If I make my bed in Sheol, behold, Thou art there" (Ps. 39:8). From this it appears the figure leaves it evident that the ascent into heaven could only be a conscious one where the subject speaks of being aware of God's presence; the opposite part of the figure demands a similar interpretation, namely, that it was a conscious descent and also one in which God's presence was really understood (cf. Amos 9:2).

The Old Testament does not speak dogmatically on this, nor on any other subject. It is evident that there were people in Sheol of every class and of all descriptions. Job found no comfort in the thought of going there and hopes for an outlet therefrom (Job 14:13-14), while again he seems to be in despair (7:9; cf. Is. 26:14). Later he feels surer of entering into a state which he calls "The house appointed for all living" which he conceives as being in the state of "death" (cf. Job 30:23). The psalmist infers that the soul may be delivered from the "power of Sheol" but that such power to deliver is not invested with man (Ps. 89:48).

The knowledge of separate abodes for the righteous and the unrighteous was very vague in the Old Testament revelation (cf. Is. 14:15). The absence of severe suffering in Sheol suggests that it was not the final hell but rather a temporary place or intermediate state. The Old Testament Saints regarded the promises of God as referring to this present life, in the main, while the reverse was the case with the ungodly (cf. Lev. 26; Deut. 32:23 ff; Ps. 18). Therefore the righteous had great difficulty in times of affliction and defeat (cf. Ps. 73). We must view the faith of these saints with admiration when it is remembered how little light they had on the problems of time and eternity.

But the Jews were not entirely in the dark. They believed in a Divine faithfulness towards the chosen people which should be as unchangeable as God Himself (cf. Deut. 32:4; Ps. 90:1-2; 102:27; 103:17). That same faithfulness extended, even in that ancient time, to the "holy people" for the sake of the fathers. This richly infers that they knew God had not forgotten those dead (cf. Deut. 7:8-9). Abel's voice cried from the ground (Gen. 4:10). Asaph looked for God to be his strength and portion *forever* (Ps. 73:26). Jesus quotes the Old Testament (Ex. 3:6) to prove that God is the God of the living even naming the saints, as such, by name (Matt. 22:32). The writer of the Epistle to the Hebrews (11:10) tells us that Abraham expected something better than the descent into Sheol, the dark shade-existence. Job did likewise (19:25, 26.) They expected that abode to be dreary, but only temporary. The writer of Ecclesiastes at first regards the breath of man and beast as the same (3:18-21), but then his dark doubt is displaced by a splendid end: "And the spirit returneth to God who gave it" (12:7). Moses recorded the belief that God could make alive (Deut. 32:39). Enoch and Elijah did not see death and remain as a pledge that there is a place better than Sheol. The prophets declared this: "Jehovah killeth, and maketh alive; He bringeth *down* (never up) to Sheol, and *bringeth up*" (1 Sam. 2:6). Solomon says: "To the wise the way of life goeth upward, that he may depart from Sheol beneath" (Prov. 15:24). This indicates the intermediate position of Sheol which was only temporary (cf. Is. 25:8; 26:19; Hos. 6:2). Hosea is very pointed when he says: "I will ransom them from the power of Sheol" (13:14). Daniel even speaks of a calling forth of the dead unto judgment, both for life and shame. This is the first mention of the resurrection of the ungodly. The full light was not shed on this doctrine until Jesus Christ brought "life and immortality to light through the gospel" (2 Tim. 1:10).

While the future life of the race is a dark sketch in the Old Testament, it does not follow that the state of the soul was really such. There was limited insight and understanding formerly because the day of full revelation had not then dawned. The landscape is the same after sunrise as it is in the night of darkness, yet it is seen more or less clearly according to the progress of the sun towards its Zenith. As the gray of the morning of the old covenant melts into the blue of noon-day of the new covenant, the unseen or dim takes on a new aspect.

The Christian conception is clear and satisfying. Believers, at death, enter into fellowship with God and enjoy a state of bliss: "Where I am, there shall also my servant be" (John 12:26); "Father, I desire that they also whom Thou hast given Me be with Me where I am, that they may behold My glory" (17:24); "I will come again, and receive you unto Myself; that where I am, there ye may be also" (14:3); "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" (Heb. 9:24). Jesus expected His Spirit would go into the care of His Father: "Father, into Thy hands I commend My Spirit" (Luke 23:46). Stephen "saw the glory of God, and Jesus standing on the right hand of God" and then, in death, called upon the Lord, saying, "Lord Jesus receive my spirit" (Acts 7:55-59). The Apostle leaves no doubt as to his belief. He looked upon death as a departing to "be with Christ" (Phil. 1:23). Surely being with Christ, then, could not mean an unconscious sleep, a state of non-existence or an annihilation! Paul believed that when he left the body he would "be at home with the Lord" (2 Cor. 5:8).

The immediate condition of the unsaved after death is clearly portrayed in the history of the Rich man and Lazarus. Emphasis must be placed on the fact that this account (Luke 16:19-31) *is not to be looked upon as a parable.* It is an account of *an actual story* as known and related by Jesus. It could not be a parable if the thing it portrayed were not real, for what could then be the object of the narrative? Even if it be admitted that this account was a parable, we must admit that the real must be at least as actual as the parable, and much more so. Therefore Luke 16:19-31 shows the condition of things immediately after death. Dives is in the place fitted for the nature he carried with him when he left this world (cf. Acts 1:25).

The souls of good and evil alike live in time between death and the resurrection, because they live knowing of a past, present and future. None of them are in perfect bliss. Lazarus is only in Abraham's bosom while God is not mentioned. He sees the condition of the lost which would not make heaven a real blessing. The wicked, once in hell, will never be let out of there, but the Rich man is in Hades which shall yet give up its dead (Rev. 20:13), and be itself cast into the Lake of Fire. Neither the good nor the bad are in their final place of abode because there shall yet be made a new heaven and a new earth and Hades has not yet given up the wicked dead as foretold (Rev. 20:13).

Then, too, the condition of the departed cannot be final because the souls and bodies are still separate. Only the soul has entered the blissful fellowship with God in death; the body is still in the grave. Time still exists for them as they still look backward and forward. This cannot be said of eternity which is incalculable, measureless, and can not be divided. However, the soul is happy and at rest (Rev. 6:11). Because the saved who are with God are a part of the body of the Church, the Bride of Christ, which has suffering members on earth, those in bliss feel the situation here and cannot be complete: "And whether one member suffereth, all the members suffer with it" (1 Cor. 12:26); "For the husband is the head of the wife, as Christ also is the head of the church, being Himself the Savior of the body" (Eph. 5:23; cf. 1 Cor. 12:12-27). The Church includes all believers of all time, or at least of the New covenant. It follows, therefore, if all are to be perfectly happy, all must be in bliss. The Old Testament Saints must depend upon us for their reward and are, therefore, in waiting, in a temporary intermediate state (Heb. 11:40; Matt. 24:14; Rev. 6:9-11).

The final decisions of man's eternal destiny are everywhere connected up with the final day of judgment, the last day (cf. 1 Cor. 3:13; Rev. 20:12; 22:12, etc.). Because of this, that which takes place between death and the resurrection is a condition of partial suspense, in other words *"intermediate"* (Heb. 9:28 shows that v. 27 refers to the final judgment at Christ's advent). There is, then, an interstate, not only in time, but also in condition.

This intermediate condition is not to be confused with the Catholic view of Purgatory. How did this latter view originate?

The early Christians were hoping and longing for the promised end. They yearned to depart and to be with Christ. These desires were enhanced by rigorous hardships and persecutions and easily developed impatient longings for realizations. This was characteristic of the childhood of Christianity. Then the allegorical (spiritual) interpretations of the Alexandrians (Origen and his disciples) opposed the millennium doctrine and they were supported in their opposition by the fanatical Montanists who invited persecution. After the union of the church and state, in the fourth century, the church found an earthly home and prepared for a long stay on earth. This caused a loss in the aspirations for future things and the heavenly gaze sank earthward. During the middle ages the church thought little of the Second Coming of Christ. In the doctrine of *Purgatory* (fully developed under Pope Gregory the Great, ch. 604) the Church extended its powers into the next world. The doctrines of masses and indulgences followed with increased powers for the clergy and coin for the coffers of the Church.

During the middle ages the sects only occupied themselves with the doctrine of hope and it was often one-sided. The reformers took up the thought and added it to the last Sundays of the church year, but their time allowed little to the development of this important theme. Spener dwelt fondly upon the return of Christ, but was regarded as an heretic, teaching a fine chiliasm contrary to the Augsburg confession (Act. 17). That article, however, was never intended to be construed in that way but only for the fanatics of Munster's type. The field has been left, wrongly, pretty much to the Russelites, Irvingites, the Adventists, and others.

It becomes plain at once that the Biblical intermediate state is not identical with the whole scheme of Catholicism, including Purgatory. They conceive of all the SAINTS as going directly to heaven, I am told, where they are free from sin and guilt. All the others go to the underworld (Infernus), which lies deep down beneath the world. This place is divided into several compartments: 1) The actual hell (Infernum Damnatorum), in the lowest recesses of the earth, eternal for all unbelievers and heathen; 2) The court of the fathers (Limbus Patrum), the place where the pious Old Testament fathers had to pass the time till the advent of Christ, not in pain but without bliss, then removed at His descent; 3) The court of the children (Limbus

Infantum), that is, the place whither all unbaptized children go, and where they will remain to all eternity. Yet there is no torment there, only lack of bliss (Poena Damni). The fourth court is *Purgatory* (Ignis Purgatorius). Thither go all adults from the Old and New Testament who at their death do not stand outside of fellowship with God, but yet have sins for which they must personally atone. These penances they must endure in purgatory. The souls are tormented by inner pangs and by material flames. It is this subterranean fire which sometimes bursts forth in volcanos. This lasts only "until they are thoroughly cleansed." The torments can be mitigated and curtailed by the prayers of the living, by masses for the soul, by indulgences, etc. (vide Cat. Rom. F. 6:3; Can. Trid. sess. 25, and the exhaustive treatises by the Scholastics and Bellarmine—cf. Dahle, Life after Death, f.n. p. 158).

The classic passage for this doctrine of Purgatory is 1 Cor. 3:12-15 (R.V.): "But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire."

We need only say that, in this quotation, Paul had in view the particular case of the teachers who are compared with workmen erecting a building on the foundation laid by Christ the Master Builder. Many kinds of material are used in the construction work but all will be tested in the Parousia (the time of Christ's Second Coming). Paul has a *testing* in view, not a *purgation*. The "day" is not the day of death but the day of the Parousia. That day, perhaps a period, will be revealed by fire, and will be associated with the Theophanies (revelations of God Almighty) and Divine judgments. It is an unexegetical forcing of the text to make this passage refer to an intermediate state or to any purification of human souls in the other world.

Another passage used in support of the Purgatorial doctrine (Rom. 10:5-10, R.V.) is more to the point. However, it is more reasonable to believe that this passage refers to Christ's descent into Hades and that it shows that Paul had a belief in an intermediate state, though no notion of the Catholic purgatory. The belief is, after all, only traditional.

CHAPTER VIII

The Intermediate State: The Condition of the Soul

A PURELY spiritual existence is possible. God is a Spirit. The angels, both good and bad, are spirits. The different conditions beyond the grave will render the present body dispensible. Paul knows only the present and the resurrection bodies and they are essentially the same, though the latter will be glorified. While Paul certainly believed in a conscious condition between death and the resurrection, he gives no hint about a third body to be used in this intermediate state. Therefore, it is to be concluded that the condition in the intermediate state will be a spiritual one. Bliss and torment will be there (Luke 16:19 ff.).

The Bible speaks of death as a sleeping. This evidently refers to a parallel which exists between death and sleeping, certainly not an unconscious condition which continues till the day of the resurrection. Paul could call death a gain because of the fellowship he expected to enjoy together with Christ, the Saints, and the Angels. If he should have missed his earthly fellowship with Christ for the long sleep of death it would have been a bitter loss. By faith he knew better. This condition, he believed, would be a connecting link between the evening of death and the morning of the resurrection.

The notion of a soul sleep is very old, but quite universally rejected. Tertullian (220 A. D.) rejected soul sleep on the ground that only the body sleeps in this life. This he concluded from the fact that the soul experiences dreams. Justin Martyr rejected soul sleep on the ground that the soul is capable of experiencing joy while the body suffers. Others have pointed out that the soul has a thought life even when no external manifestations are present. Origen (in the third century) refuted the Thnetopsychitaeites who asserted that the soul died and disintegrated with the body in order to be awakened with the body. The Armenians believe this as do also the Adventists.

Certain Bible passages seem to teach a soul sleep rather than an intermediate conscious condition (cf. Matt. 9:24; John 11:11; Acts 7:60). These passages do not prove that the soul sleeps, but only that there is a condition of rest. The Bible does not say that the soul is sleeping, nor indeed the body, but the dying person. The figures used are always most suitable to the bodily part of the sleeping person. Such passages as Ecclesiastes 9:4-10 are the result of the imperfect revelation at that time about life after death and without significance here.

The silence of those resurrected from the dead, as to the conditions experienced, is indeed strange. We are not left entirely to conjecture on this point. Paul says he "Was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:4). It is quite possible that God purposely withheld permission to speak of the purely spiritual experiences from the several resurrected persons during all the ages. It may also be possible that the soul could not, because of the nature of the case, give expression to what had been seen, or that all was forgotten as our dreams often are. At any rate, the silence proves that no attempt at forgery was made.

The soul is in conscious relation to God directly after death and before the bodily resurrection. This was not clearly understood in the dawn light of the Old Testament (cf. Ps. 6:5; 30:9; 88:12; 115: 16, 17; Is. 38:18). Because of this there seem to be conflicting opinions among those whose eyes beheld the dimly lighted after-world. Isaiah calls upon "the lower parts of the earth" to "shout" for joy and to join in with the *"singing* mountains" (Is. 44:23). David, righteous Hezekiah, Abraham, and others, expected to go to the disembodied state where God was said to be present. While their praise of God is no doubt real, yet it seems to the Old Testament writers that it is an inferior praise unworthy of that name, or that it is spoken of in the figure of death as seen in the corpse.

The New Testament gives us clearer light (Rev. 5:8-13; 6:9-10). There the departed are said to be positively praising and glorifying God. Knowledge of God is continued (John 17:3) and praise would be a natural result. Paul includes the whole future state in his "then" in 1 Cor. 13:-12, and in Heb. 12:23 this is made unmistakably evident: "To the general assembly of the first born *who are enrolled in heaven* (then and now), and to God the Judge of all, and to the *spirits* (not bodies) of just men made perfect." These are spirits, they are with God, they are perfect as such. With a more intimate knowledge of God these perfect spirits are better able and fitted to give a continued and perfect worship of praise for the love and justice of God.

But, it may be asked, how can a spirit praise God in such an incorporeal state (i. e., without a body)?

The soul is spoken of as having bodily organs: "Abraham's bosom"; "The Rich man's tongue"; "The finger of Lazarus." It would seem strange if a spirit without a body could be tormented. Many opinions have been advanced for the solution of this problem, such as the following: the soul makes for itself a "phenomenal corporeality" which is an apparent image of its own in accordance with the shape it has taken during its residence in the mortal body but not material (Delitzsch). Some hold that the "soul in *this* life has an *'inner body'* which is the shape independent of the substance of the outer body; the form according to which the vital force through every change of matter always anew builds up the body. That which actually belongs to the soul accompanies it beyond the grave, and forms the framework of the body." Others suppose "that in our earthly body, shut up and hidden in it, there is a delicate nerve body which forms its real kernel, and which accompanies the soul to the other world and there forms its temporary body" (cf. Dahle, p. 132 f.). Martensen, in his "Dogmatik" (p. 276), speaks of "an interim corporeality" based upon 2 Cor. 5:2-4, by which he means that the soul occupies some kind of a body between the "unclothing" (death) and the "clothing upon" (Resurrection).

These suggestions are quite speculative and serve no great purpose. While the spirit is out of touch with the sense world, it has, apparently, no need for a body. The Lord will need no long time to furnish the disembodied spirits with suitable bodies in the resurrection (1 Cor. 15:52). The pattern, kept and known to God, will be used to fashion every personality anew according to the nature possessed by each. "The mortal body will be related to the resurrection body as grain sown is related to the harvest" (1 Cor. 15:23; cf. note in Scofield's Bible). The original body will be somehow redeemed (cf. Rom. 8:23; Eph. 1:13, 14).

All the souls of all time are in the "Intermediate State." Will they recognize each other without the usual body of this world? That which distinguishes the various people in this world mostly is the reflection of the soul in the entire personality. When the spirit is free, the mode of thinking, the personal distinctive stamp, will be even more apparent and recognizable where the material conditions are no longer necessary for recognition. When the veil of corporeality is removed, life will likely lie open and transparent (1 Cor. 13:12). For the saved, when sin is entirely removed, there will be no dread in being known fully. For the unsaved all sense of shame will be removed.

The saints and unsaved influenced each other here. They are still in time and space. Now that they mingle freely in their disembodied state, the saved together, and the unsaved together, though separated by themselves, we naturally expect them to influence each other according to the nature of their being. While fellowship with the Savior is paramount, yet they mingle with each other and converse with each other (cf. Is. 14:4-20; Ez. 32:18-32) and with those known on earth. Dives recognizes Lazarus and exchanges thoughts with Abraham (Luke 16:19-31). In the heavenly abode there seems to be a life of fellowship even before the resurrection (Rev. 5:8-10; 7:9-10). They even sing their songs *in concert* (14:1-3). The fellowship of the saints is confessed in the third article of the Apostles Creed. It is real here on earth and it is assured for eternity. Can it be that it is broken during the intermediate interim even while those there are conscious beings? There they know of the life without end and of the life that vanished as a dream. They are all together, the good on the one hand, and the bad on the other, in their respective abodes. Dives was aware of a meeting with his brothers to be held in Hades, for he says of them: "Lest they also come into *this place* of torment." That place was Hades, the temporary dwelling of the dead, the intermediate abode. There he thought of them and expected to recognize them *as his brothers* if they should be unfortunate enough to arrive there. If Dives could recognize Lazarus, though there was a gulf between them, certainly those who were beyond the gulf, and in the immediate company of Lazarus, must have recognized him and must have been able to communicate with him. It is the common belief among the Christians that they shall meet, know, and rejoice in the recognition of their departed loved ones. This, they believe, will take place immediately after death and before the body is redeemed.

The soul that left its body in the world and its mourning loved ones cannot be unmindful of the world it left. When Samuel returned to earth, he regarded it as a disturbance which annoyed him in his blissful rest (1 Sam. 28:15). He recognized that *God* had allowed his return, but he had no desire to haunt the world he had once left. While the dead do not wish to return (not even Dives expresses such a wish), yet they continue to think of, and love, those who are here, and even pray (as saved ones) for the entire body of believers (cf. Rev. 6:9-11; 8:3-4). Jesus ever liveth to seek intercession (Heb. 7:25). We shall be like Him. If the Rich man (Dives) was solicitous for *his* brethren, why should the saints be unconscious of, or forget, their former associates? However, the saints are then free from sin and regard the former world in a new light, even as God does, and love no longer for selfish reasons and consequently cannot suffer pain because of the sinful strayings of their nearest kin. If they pray for individuals it can only be in a subordinate relation to the Chief Advocate (1 Joh. 2:1; Heb. 7:25).

Unless the condition in the spirit-world remains forever an inexplicable mystery, the souls of all must have some knowledge of the world they left. The conditions of torment or bliss will depend upon the soul's relation to the Saving Grace made possible through Jesus Christ. The soul must have a clear knowledge as to its own identity; that it is the same soul that it was on earth, including the whole of that existence. In relating the history (not a parable) of Lazarus and Dives (Luke 16), Jesus quotes the words spoken by Abraham. He says: "Son, *remember* that *thou* in *thy* lifetime receivedst *thy* good things, and likewise Lazarus evil things; but now *he is* comforted, and *thou art* tormented" (Luke 16:25). The ability to "remember" follows those who pass into the spirit world, both in the good and the bad. The addressee, the Rich man, was addressed as the "thou" who had enjoyed temporal blessings, and these were called to his attention in the intermediate state. He was also capable of remembering the wretched earthly condition of Lazarus which existed at that past date and to know the present condition of his five brothers. He did not make the least complaint about the justice of his punishment. He seemed to be aware of the fact that his present state of misery was due to *his own* sinful life on earth. Therefore, it must be justly concluded, the departed spirits, both good and bad, are clearly the same self-conscious souls after death that they were before death, bearing the same identity, both in name, characteristics, and consequent rewards and punishments.

The departed spirits are not everywhere present in the intermediate state. They are still within the limits of time and space (there is a past, present, and future), and will continue so until time shall be no more. ("Time will always be for created beings. 'Time shall be no more' is rather a poetical expression and a wrong comparison between this life and the life to come. Human beings, like angels, are not eternal. Only God is eternal"—C. E. Lindberg.) Their time as spirits begins at death and will end at the resurrection and consummation judgment, when God shall be all in all. We know something, but very little, about their celerity of movement, their place and condition of abode, etc. We do know that the souls of the saints go to God. God is everywhere: He is in the means of grace, in His Church, in the hearts of the true believers. But, He is also in His glory, in heaven, His dwelling place and abode (cf. Luke 23:43; 2 Cor. 12:2-4, cf. Scofield's note: "first heaven, of clouds; second, of stars; third, God's abode;" "at home with the Lord," but "absent from the body," cf. 2. Cor. 5:6; Heb. 12:22, 23; Rev. 2:7). Heaven is that place where God reveals Himself in His glory to His saints, angels and any others that may be unrevealed to us. In that place and company the disembodied spirits are now consciously and temporarily dwelling, awaiting the resurrection of the body (1 Cor. 15:52; John 5:28; cf. Rev. 20:11-13; also Rom. 8:23; Eph. 1:13, 14).

While the saints are with God (The saved having been transferred from Sheol at the time of the Resurrection of Jesus), the unsaved are in Hades in a condition of torment. If there is no corporeal body, then the punishment is likely an anguish of soul. Those who consciously and knowingly refused the Grace of God as proclaimed on earth must feel the awfulness of being forever excluded from heaven. The forfeiture of bliss will be admittedly their own fault. The flames and thirst will be no less real than the material story used by Jesus in telling the story of Lazarus and Dives. Even in this life the flames of an evil conscience are more terrible than the diseases of the body and, indeed, often cause them.

These torments cannot be the same for all. Some are there, others will yet arrive, who rejected a proffered call to grace, while still others never heard (the heathens). Some will not have been hardened in sin by a constant rejection of God's grace in Christ. If self-reproach is an outstanding element in the torment endured in Hades (and at last in hell), then such a soul-anguish must vary among the inhabitants of that ill-fated place: "And he that knew not, and did commit things worthy of stripes, *shall be beaten* with few stripes. For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Note, however, the fact that even the unknowing, but guilty, "*shall be* beaten," not as a matter of time, but in quality (cf. Matt. 10:15). Responsibility will be universal, but in the obscure corners of the earth, where the gospel was unknown, it will be less acute. Even Socrates voiced the belief in this doctrine.

The spirits in Hades are finite and occupy a place in time and space. As such they are subject to change. Only God is changeless and incapable of development. If these spirits are capable of change there must be something capable of producing that change, if it shall take place. The blessed dead have entered into perfection (Heb. 12:23) but this must be understood to mean a relative perfection (cf. Rev. 6:9-11). The saved have a sinfree will and shall enjoy an ever-increasing knowledge of God and consequent developing love for Him. A development is certain in this life and it is to continue "until the day of Jesus Christ" (Phil. 1:6). Does this day mean the day of Judgment? If so, it must include the intermediate state (cf. 1 Cor. 1:8). However, this growth will be minus the anxious longings of this present state, in that there will be restful satisfaction enjoyed at every step, leaving the bliss relatively complete while the knowledge is incomplete.

In like manner the unsaved in Hades are open to further development, in the direction of evil. The impenitent souls enter

Hades with all their evil natures intact. The wicked thoughts and desires were never purged from their souls. As they come more fully to realize their condition, their hate towards God will increase because of their natures, also because of the absence of good influence they will become more fully depraved. Then, too, there will be an increase of the number and evil influence of the wicked during every generation. However, the eternal state will be determined, not by the intermediate state or condition, but by that which was earthly: "For we must all appear before the judgment seat of Christ; that every one may receive the things done *in his body,* according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Because of this Paul says: "Knowing therefore the terror of the Lord, we persuade men" (V. 11). Paul knew not God as being too loving to punish, but pleads with *men* to *turn* from their evil ways lest they suffer under the terrible wrath of God. Because the Devil will not be in the midst of the saved, there will be no possibility of retrogression (Eph. 2:2; 6:12; Heb. 12:14, 23). It is true the angels fell. Here we must move in an unsolved mystery. We do know that they, like men, being created, were of necessity subjected to the test of obedience. That test necessarily implied two possibilities. It seems that one third of these stars of heaven did not measure up to the test (Rev. 12:4; cf. Dan. 12:10). The situation for the saved will be different. They have been tried, and any possibility of a fall from grace is forever behind them (cf. Matt. 10:22; 22:13; John 1:12; Rev. 2:10).

In conclusion, listeners in radio land, soon we shall all be in the spirit kingdom, there to collect the dues earned or promised in this present world. In seeking fortune, we go readily from failure to new attempts; but dying is one solemn, final, eternal experiment! The tide of life will roll on; the bustle of the world will continue; friends will meet in smiles, and part in tears, as before; flowers will bloom, and stars will shine; empires will rise and fall; the sower will walk forth and scatter in hope; the reaper will gather the sheaf to his bosom; autumn winds will moan, and fierce wintry storms will drive in anger past; the cheerful hearth will chime its crackling notes of comfort, with glad music of fireside joys; but by all this the dead are not disturbed or concerned, for they are engaged in the weightier matters of sorrow and anguish upon the brink of eternity in the hold of Hades or in the gladsome business of learning the new song of the Lamb upon the threshold of the new heaven which the Lord God shall create for their eternal abode. Now we are in a land of dying men, out of which, the Bible re-iterates in almost innumerable sentences, there is a time for our departure. This repetition is necessary because we are so prone to put the thought of dying from us. Every day's experience teaches this truth. The tolling bell, the long funeral train, the garments of mourning, the new-made grave, are daily testimonies that it is appointed unto man once to die. Yet, scarce has the grass grown upon the grave of the departed, before even many of the relatives have ceased to feel that death is solemn, and while earth has closed over a loved one and the sleeping body lies in mortal silence in its tomb, the tide of life and human folly flows madly on. Oh man, strange that you should be so bent upon the chase of wealth and honor, heeding not, though the tide of life ebbs fast from your heart. Soon, all the solemnity which you have witnessed in the death of others will be experienced in your case. Only a step is between you and the grave. How solemn thus to walk on the earth hollow with the caverns of the dead, and not know at what moment the frail shell upon which we stand may break down into eternal burnings. Untold horrors must gather around the fearful crisis of the wicked unforgiven sinner. Who, that has seen it has not been saved by the haggard and gloomy horror which death leaves upon the countenance of the man of sin who dies in despair? It seems, as if by some deep convulsion, the soul were expelled in shattered fragments from the body! The half-opened mouth and the eyes fixed in wild astonishment denote, or suggest, that the unforgiven soul, at the moment of its exit, has been fearfully surprised. Not so the true believer. True, in this life we only meet to part. It is "good-bye, good-bye"; farewells floating in the air. We hear it in the rail-car window, and at the steam boat wharf: "good-bye." Children lisp it and old age answers it. Sometimes we say it in a light way: "good-bye"; and sometimes in anguish in which the soul breaks down: "good-bye!" Ah, that is the word that ends the thanksgiving banquet; that is the word that comes in to close the Christmas chant: "good-bye, good-bye." But not so in heaven. Welcomes in the air; welcomes at the gates; welcomes at the house of many mansions, but no "good-byes!" (Talmadge). Sinner, prepare now to meet thy God. Prepare to meet Jesus, thy Lord. That will be heaven! And now until two weeks from today when I shall address you on the vital and important theme, "The Intermediate State and Salvation after Death," I bid you farewell. Remember: "He that believeth and is baptized shall be saved," but no others! Amen.

CHAPTER IX

The Intermediate State and Conversion

THE belief in a second chance, in conversion after death, at least for some, such as the heathens, and a universal restoration, have been variously touched upon in the preceding lectures. However, these matters may come in at this point for a more particular treatment.

Many otherwise Scriptural believers have been led to accept these possibilities in whole or in part. Others have hoped against their own convictions that a general restoration for all might be proven and realized. The varying opinions and hopes have been based upon the false conceptions relative to God's holiness, love, and justice. Also upon a false conception of the Christian's love toward the unsaved dear ones.

There are some Scripture passages which seem to teach that a conversion and salvation after death will be realized (cf. Phil. 2:10-11; also 1 Cor. 3:12-15 R.V.; 15:22). If these passages are taken separately they might be construed to teach such conceptions in a vague and general way. However, a correct exegeses makes this impossible, and certainly when they are read in the light of the whole Pauline system (cf. Salmond pp. 412-436).

If a sinner is to be converted in Hades, there must be a call from God. There is no indication, in the case of Dives, that such was the case. Nevertheless there are some who insist that such a call will be given. The reasons given in favor of such an after-death conversion are briefly as follows:

1. Because of the shortness of this life.
2. It would be an injustice for God to punish those eternally who only sinned during a brief earthly life (this point is treated above in full.)
3. The great majority of humanity have never heard the call of the gospel to faith in Jesus Christ.
4. Many are very near to Christ when death overtakes them (Mark 12:34). Would not an extended opportunity be in line with perfect justice? Many seek, but do all really find (Matt. 7:8)?
5. It is pointed out that, according to the orthodox view of punishment, God will have fewer subjects in His kingdom than will Satan. It is contended that this will be a dishonor incongruous with the honor and power of God. Is it possible that the Devil and man will be able to thwart the omnipotence and omniscience of God's plan of salvation (1 Tim. 2:4)?

These questions are not as important or relevant as they at first appear. It is not given to us to know and fully understand just what is in keeping with the complete omniscience, omnipotence and honor of God. "Sentiment is a poor guiding star on such difficult paths as these." At present we must confine ourselves to that which hath been revealed.

What has God spoken in these matters? (1 Tim. 2:4; Ez. 33:11; 1 John 2:2; 4:14; John 1:29; Heb. 2:9; Col. 1:19; 2 Cor. 5:19; Eph. 1:10; Rom. 11:32; John 12:47; 12:32; Luke 15:4). The leaven of the Gospel will reach the whole of humanity (cf. Matt. 13:33; 1 Cor. 15:22; Rom. 5:18; Phil. 2:10). The superficial student might conclude that a universal restoration is proven from such passages as these. However, they do not prove as much. They teach that it is God's will that all should be saved; that Christ's atonement was provided for all unto salvation; that it is God's will that this salvation should reach all men; that God extends a gracious and universal call. Now, the question at issue is, will this salvation be enjoyed by all? If so, many must necessarily receive this blessing in the intermediate state, or later. Such a universal salvation would interfere with the general voice of Scripture and do away with man's freedom. The choice of refusing God's grace would be necessary, even in the intermediate state. There are some, certainly, who shall never be saved (Matt. 12:31, 32; 25:10-12; Phil. 3:19).

A closer study of such suggestive passages of revelation does away with the first conception. The leaven of the Gospel is only to reach the ends of the earth, i. e. this world. In 1 Cor. 15:22 the reference is to a physical death and resurrection with no reference, whatsoever, to the possibility of a conversion after death. No repentance or salvation is even hinted at in Phil. 2:9-11, but only a willingness or unwillingness to confess and acknowledge, an attitude known even among the devils: "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God" (Luke 4:41). In Rom. 5:18 (cf. 12-21) the extent of the *objective* salvation is declared to be as universal as the fall of Adam, including all men. The sentences of damnation and acquittal are declared without reference to the guilt or righteousness of man. The world is guilty in Adam and in Christ it stands acquitted. All this is in the past and not a part of the future opportunity of man. Not all, but *many,* will be made righteous by the obedience of the one (cf. Dahle p. 175, and 2 Cor. 5:19). Some believe that all sins will be forgiven in the world after death except the sin against the Holy Spirit (cf. Matt. 12:31-32; 5:26; 18:34; Mk. 3:28, 29; Luke 12:10). Such an interpretation would conflict with other passages of revelation. If all sin is sin against the Holy Spirit, then, of course, there would not be any possibility of such a conversion to be found there. But then the comfort of the forgiveness of sin would now and forever be excluded from all. It is rather to be believed that these passages refer to the fact that all sins, except that against the Holy

Spirit, are pardonable (cf. Is. 1:18; 43:25; Acts 13:38-39; Rom. 3:21-24; 1 John 1:7). The expression "the world to come" does not refer to the intermediate state but to the time after the second advent. Therefore the problem is answered by the simple word, *never*. When Mark and Luke are compared this becomes clear. When the *last farthing* is mentioned it does not mean that the sinner ever will pay (cf. Matt. 5:26; 18:34). The Bible knows nothing about any worthiness in human righteousness. Therefore the "till" is only an expression of hopelessness (cf. 5:26). Any attempt to extend the day of grace beyond the grave must be viewed with suspicion. The time for finding Christ unto salvation is plainly stated as being now (2 Cor. 6:2; Heb. 3:7-8; Eph. 5:16; Heb. 9:27). The fact that the intermediate state is passed over in the offer of salvation indicates that it is not to be included. The hypocrites, in the judgment, will only appeal to the deeds done in the body (cf. Matt. 25:34 f.; Luke 13:25; John 3:36; Luke 16:26 offers no hope).

There is no direct evidence in favor of the belief that the heathens will be given an opportunity for salvation after death. When Jesus says that it will be "more tolerable" (cf. Matt. 11:24) for some than for others, He means a lighter punishment and not an offer of salvation (cf. Luke 12:48; John 9:41; 15:22). Paul, in the Epistle to the Romans, saw no hope even for the heathens: "For as many as have sinned without the law *shall also perish* without the law" (2:12). All, Jew and heathen alike, are under the law of sin (Rom. 3:9; 11:32).

Some have seen a hope for the salvation of the heathens, who never heard the Gospel of Christ, in the general trend of the Scriptures. They shall be judged by the light of nature (Rom. 1:18-32). But can we be sure that there are any who have not transgressed the laws observed in nature? Then, too, it is declared that there is no salvation without Christ (Acts 4:12; 10:43; Heb. 2:10). The best we can say for those who follow conscienciously the light of nature is that it is a preparation for the Gospel message if it is ever heard by them (cf. Acts 10; Rom. 10:14).

It has been contended that the universality of the call to salvation demands that all must be personally invited to accept Christ. If this is not done here, they say, it must be done after death. It is added, too, that the final judgment will depend only on the attitudes taken toward Christ and His word (cf. John 12:47, 48). *Unbelief* will be the condemning sin. In other words, it is contended, a refusal to accept Christ will be the only ground for condemnation (John 3:19; 8:12; 9:5; 1 Pet. 4:17). The conclusion from this is easily seen. The relation to Christ either saves or condemns (cf. Acts 17:30, 31; also John 3:18-36). To this is added the doctrine of the freedom of the will. This doctrine demands a call before an acceptance or refusal can be realized. However, these same contenders admit, this offers no consolation to those called in this life, nor does it mean that all who hear of Christ hereafter, if they do, will accept the call to follow Christ. The freedom of choice would necessarily imply the possibility of rejecting even in that case. It may even be more difficult to choose, and the hindrances so great, that few, if any, would be able to accept the call. That call would not necessarily extend over any great length of time, certainly not until the day of judgment, lest there be "respect of persons" and an injustice be done to those who were called in this life and not, consequently, hereafter. It is not even right to assume that such a call would be equally forceful, or continue exactly the same length of time, for all, for it does not here. This whole matter will depend greatly upon the conclusions we arrive at in the study of

1 Pet. 3:18 f. and 4:6.

They read as follows: "Because Christ also suffered (died) for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but made alive in the spirit, in which also He went and preached unto the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls, were saved through water" (1 Pet. 3:18-20). "For unto this end *was* the gospel *preached* even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit" (1 Pet. 4:6).

It is certain that Jesus died on the cross. *That* death was essentially the same as that which is visiting upon all humanity. This means, of course, the physical side of that death: "Wherefore it behooved Him *in all things* to be made like unto His brethren" (Heb. 2:17), "yet without sin" (4:15). It is equally certain that the Savior went, at death, into the care of the Father. "Father, into Thy hands I commend my spirit" (Luke 23:46). This does not say that He went up to heaven, only that He gave Himself over into the hands of His Father. He told the thief on the cross that He would that day be in paradise (paradise is the blessed state of the dead between man's death and resurrection. Before the resurrection of Christ it was located in Sheol, as a compartment, while after the resurrection of Christ it is located above). In the next chapter we shall see that all the righteous dead entered Sheol (according to the New Testament only the unbelievers or wicked go to Hades. This was not the case during the Old Testament dispensation). What reason is there to believe that the converted thief would, upon death, go any other place? If the thief could enter paradise, a compartment in Hades (Sheol), before the resurrection of Jesus, it is reasonable to suppose that Jesus also expected to go there as a disembodied spirit. Indeed, Peter says as much: "Neither was he left unto *Hades,* nor did His flesh see corruption" (Acts 2:31, R. V.; also Ps. 16: 8 f.). While His soul was in Hades, His body did not see corruption in Joseph's tomb. When He declared His task upon the cross to be "finished," He joined the pious dead in the "Kingdom of the Dead," which was Hades. In that Kingdom there was a great gulf fixed so that none could go from the place of torment to that of bliss and comfort. However, we know that it was possible to converse, the one abode with the other. Jesus did not go into Hades to suffer, He accomplished the work of atonement entirely and completely upon the Cross. Therefore, when He went to Hades it was not for a mediatorial or sacrificial purpose.

When Peter (Acts 2:31 R.V.) gives an account of Jesus in Hades, it is not with the intention of explaining His abode there, nor to declare His activity as being a ministry of grace. His expressions in the first Epistle are not so easily disposed of or explained. They are among the insoluble problems upon which many volumes have been written without fully answering the questions at issue. Built upon these expressions are such doctrines as purgatory, the elevation of the pre-christian saints from Hades to the paradise above, opportunities for repentance, etc. Perhaps the passage is not as difficult as the interpreters have made it to be. Luther confessed himself baffled and held various opinions at different times during his life.

Whatever may have been Peter's own understanding regarding these passages, it is certain that his immediate object was to comfort the suffering Christians in their trials and persecutions for Christ's sake. Christ's sufferings and death would encourage the misused Christians in a patient endurance. It seems that the reference to Christ's preaching to the dead was primarily made to give proof that "His true life was not impaired, nor was His gracious activities interrupted nor impeded by His unjust death." He may have desired to prove to his fellow sufferers, in the regions addressed (cf. 1 P. 1:1), and through them to all succeeding generations, that Christ's longsuffering reached to the worst sinners, even to such as lived in Noah's time.

This only suggests other questions which may be quite impossible to solve completely. To whom did He preach? When did He preach? What did He preach? What was the purpose of this preaching? What was the result of the preaching? Was it a momentary preaching or does it still continue? Upon these questions, the interpreters have been busy for centuries.

It is clear that the objects of His address were already then in "prison" (Fylakä—in the Kingdom of the Dead—called the "Nether world" by Paul), i. e., Hades. It appears that the address was directed to those who were disobedient in the days of Noah (1 Pet. 3:20). The fact that they were in prison, and that it was the Christ crucified, now quickened in the Spirit, who preached to them, does away with the suggested possibility that this took place to the living, by Christ, in the Old Testament time. It appears, further, that this preaching took place between His death and His re-appearing to men on earth on Easter morning.

That Christ descended into Hades, and that He preached there, is beyond reasonable dispute. But, what did He preach there? Lutheran theologians have held, quite generally, that it was "a manifestation of Christ to the dead between death and the resurrection as the Victorious Redeemer," and that it was a proclamation of judgment in that "He made a judicial presentation of Himself to the impenitent in the world of the dead," those of Noah's time being used as the worst examples. It is objected by some, however, that "preached" (ekeruxe) expresses a message of grace, not one of judgment or condemnation, and that Peter intends to convey the thought that the Antedeluvians, in this preaching, were not only interested in the redemption, but that to them was offered an extended grace because of the shortening of the day of their opportunity. Still others think that this passage is intended to proclaim "the larger hope" that the mercy of God reaches into the intermediate state. This idea, however, would make Christ's warnings and the Christian Bible almost unnecessary, or indeed, a farce. It runs counter to all the rest of Scripture and has contextual and grammatical difficulties which are unsurmountable (cf. Salmond). Such an interpretation fails to explain why the *time* of the disobedience is given so specifically, or why the ark is mentioned, or why the long-suffering of God is included, or why the eight souls are introduced as they are, or why only the days of Noah are mentioned. If Peter means to teach that all such as those of Noah's time can be universally restored, then, surely, he has defeated his original purpose in urging to godliness in the midst of a wicked and perverse generation.

He went to Hades and there "preached" (gr. kerruttein). If this preaching was to those who were disobedient, they must have had grace offered them while on earth and before they entered this spiritual "prison." In that case a second preaching would be unwarranted if it was intended for salvation. However, granting that the word "preached" (ekeruxen) carries the meaning of "good news," the Gospel of Himself, begun on earth and continued in Hades, it does not follow that the result, even in a single instance, resulted in the salvation of any. Those mentioned as the objects of the preaching had already been disobedient and this preaching would only further harden the incorrigible offenders of Noah's days (Gen. 6:3), since those who believe not are already condemned (2 Pet. 2:6; Heb. 11:7: "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark for the saving of his house; through which he *condemned the world,"* at least those of his day, once and forever. See also John 3:18). If God had planned a special preaching of an extended grace to those of Noah's time, it was certainly a mysterious motive which prompted Him to send Noah out with a message of salvation.

There is no hint, in the faintest measure, that gives the slightest support to the belief that any one was converted as the result of that preaching (Augustine, Beza, Gerhard, Hofmann and Schweitzer believed that the preaching was carried out, not by Noah, nor by the quickened Christ, far less by the disembodied Christ, but by "simply Christ"—vide Salmond, p. 377). Nor is there any evidence whatsoever as to the reason for that preaching, or that it continues now, or that a perpetual ministry was established in Hades for all succeding generations which evidently have been arriving there through the gates of death. Such a belief would shake the pillars from under the great commission to baptize all nations and to teach them all that Christ commanded while here, as well as through the Prophets and Apostles and Evangelists. It is not enough to say that such commands on the part of our Lord were only given for the benefit of the missionaries, "The advance of our growth in grace, to strengthen, encourage, and to gladden us." Jesus would not have been so tearful over the stubbornness of Jerusalem, and so persistent in His warnings, and so insistent upon His commands being carried to the ends of the earth, if He had had the reservation that made it possible for Him to redeem those who should never hear. No Christian, certainly, would begrudge the unsaved such privileges if God had provided them, but they can not certainly admit that which contradicts the revealed, or build upon that which has not been revealed. Salvation to those who never heard, or for the unbaptized dead, must remain, at best, only a hope, *a mere possibility!* What has been given us as certain must never be exchanged for that which is uncertain! Such hopes as may be entertained by some must not be used as a pillow for indolence, but rather, on the other hand, the greater possibility that that hope may fail should urge believers to greater zeal and diligence in being obedient to the Master's plain commands (cf. Matt. 28:18-29).

A word about 1 Pet. 4:6 may be helpful. While the word "dead" often means the spiritually dead (Eph. 2:2; 1 Tim. 3:6; Rev. 3:1), it is not possible to construe it in that way here. The little word "for" (Eis) refers back (v. 5) where it is stated that Christ is to "judge the quick and the dead." There the word "dead" means the corporeal dead. It must mean the same in 1 Pet. 4:6. Peter's object is to encourage the Christians to keep away from all heathen vices and to be unmoved by all the blasphemous slanders of their heathen neighbors. Even though Christ should delay His coming until these wicked blasphemers were dead, they would still be judged the same as though they had lived in the flesh until the Second advent of Christ to judge the world. This gospel was not addressed to the spiritually dead after corporeal death, but to them while they were living. This is proven by the fact that the leading verb is "was preached" (eveggelisthe); in the distant past, as already accomplished. The preaching was to certain "dead persons" not to *"the dead"* (the article is omitted).

In conclusion, it must be said that Peter gives no sufficient ground for the doctrine that the time of grace is at all extended into the intermediate state, or indeed, into eternity.

Friends of radio-land, such voices as encourage you to procrastinate, to put off your salvation in the hope of another chance, are dreadfully dangerous. Listen to the words of an English preacher!

A number of men are upstairs in a house, amusing themselves with a game of cards. What is that? The window is red! What is that cry in the streets? "The house is on fire!" says one.

"Oh," answers another, "shuffle the cards again, let us finish the game, we have plenty of time."

"Fire! Fire! Fire!" The cry rises more sharply from the streets, but the gamblers continue their game. One of them swaggeringly boasts, "It's all right, my brave boys, yon door leads to the roof, and we can get out at the last minute. I know the way over the leads—it's all right, go ahead with the game!"

Presently one of them nervously inquires: "Are you sure that we can get through that door?"

and he goes to try, but finds it locked.

"Never mind," is the answer, "I have the key."

"But are you sure you have the key?"

"Oh, yes! I am sure I have; here it is; try it for yourself, and do not be such a coward, man; try it."

The man tries the key. "It will not turn," says he.

"Let me try," says his friend. He puts it in the lock, but, lo! it will not turn! *"O God!"* he shrieks, *"it's the wrong key!"*

Now, sirs, will ye go back to your game again? No; now they will strain every nerve, and labor with might and main to open the door, only to find that it is all too late for them to escape.

So many of our hearers are saying: "Oh, yes! what the preacher says is well enough, but you know we can repent whenever we like. We have power to obtain the grace of God whenever we please. We know the way. Have we not been told over and over again simply to trust Christ?—and we can do that whenever we please—we are safe enough." Ah, but suppose you cannot believe whenever you please? Suppose the day shall come when you shall call upon the Lord, and He will not answer; when you shall stretch out your hand, but no man shall regard! Suppose you shall one day cry, "Lord, Lord, open to us," and the answer shall be, "I never knew you, depart, ye cursed!"

O, procrastinator, if you think you can repent now, *why do you not repent now?* You believe you have the full power to do so! Do it, do it, and do not trifle with that power, lest when the power is gone, you find too late, that in one sense you never possessed it!

O, sinner, you stand over the mouth of hell, upon a single plank, and that plank is rotten. You hang over the jaws of perdition by a solitary rope, and the strands of that rope are snapping one by one. Frailer than the spider's web is your life, and yet that is the only thing which divides you from a world of despair. The slightest insect commissioned by God's providence may end your unhappy life. You know not where, or when, or how disease may overtake you. Death often floats in the atmosphere of the House of God. He may be looking through those stony eyeholes. The skeleton monarch may be looking at and marking you as his prey. Could Xerxes stand here this day, could he have a little Christianity mingled with his philosophy, then doubtless the tears he wept as he saw his army, and remembered that in fifty years all would be dead, were nothing to those he would weep as he remembered that thousands this day found within the walls of chapels, churches, and by radios, and tens of thousands who are not found but in vulgar sin, within less time than that will be not only dead, but damned!

Will you laugh at religion now? Scoff at Christ now? now that the angels are gathering for the judgment, now that the trumpet sounds and the heavens are red and the great perdition overleaps its boundaries and creates for us a lawless America, and is about to encircle you? Ah, no! I see thee. Now thy stiff knees are bending, now thy bold forehead for the first time is covered with hot sweat of trembling, now thine eyes that once were full of scorn are full of tears; thou dost look on Him whom thou didst despise, and thou art weeping for thy sin.

O, sinner! it will be too late then. Where you fall, there you lie. Where judgment finds you, there eternity will leave you. Once lost, lost forever; once damned, damned to all eternity! There none has even the hope of dying or being annihilated. On every chain in hell is written "FOREVER!" If I could tell you that hell would one day be burned out, and that those who are lost would be saved, there would be a jubilee in hell at the very thought of it. But it cannot be—*they are cast into outer darkness forever!*

Your life is your own fight, and if it is lost, it is lost forever. The man who was bankrupt yesterday commences in business again with good heart, and hopes that he may yet succeed; but in the business of this mortal life, if you are found bankrupt, you are bankrupt forever and ever.

I do therefore charge you, by the living God, before whom I stand and before whom I may have to give an account of this day's preaching ere another sun shall shine, I charge you to see to your own salvation now, for there will not be another chance in another world. And you lying tongues, perverting the Scripture, bawling up the poor stunted reasonings of such as give you an ear, by saying that God will be too merciful to be honest, that He will be a coward when He comes to His throne of judgment, that His backbone will turn weak, as a clothesline, come, before it is too late, repent of your preaching, admit your lies before God and man, go before your churches and before such microphones as this and herald to the world with tongues on fire that the Bible is true to the last iota, lest tomorrow find you in beds of sulphur and tormented by the weeping of the lost and the gnashing teeth of the condemned you helped to mislead. Repent and believe the gospel and you shall yet be saved. Amen.

CHAPTER X

Hades and Sheol in the Bible

THE Christian faith regards death as a time when the gracious opportunity for salvation in Christ has come to an end. At death the disembodied souls of the believers enter into union and fellowship with Christ while the unbelievers are left hopelessly in their sins, reserved in a place and condition of misery for public condemnation and everlasting punishment.

It is our purpose now to consider the *places* of the disembodied spirits, as taught in the Bible, rather than their conditions, a theme which has already been considered (see above).

This theme awakens much interest and leads us into difficulties not at first easy to overcome. This is true because the Bible is not dogmatic and because the Old Testament word Sheol and the New Testament word Hades (which have definite and fixed meanings, indicating a place in the unseen world distinct from heaven and hell, the latter being the final place of punishment) are constantly rendered "grave" and "hell" in the King James Version of the Bible. Then, too, there are differences of opinion as to the dwelling places of the Righteous dead. Some hold that the dwelling place of the Righteous dead was different before and after Christ's resurrection, while others think that it is an intermediate state, located in Hades, into which the dead, good and bad, have always gone, and continue to do so even now. Some deny that there has ever been, or is now, such a place.

The Hebrew word Sheol (Hades in the Greek translation) occurs in the Old Testament sixty-five times. It is thirty-one times translated with the word "grave," thirty-one times with the word "hell" (twice "grave" occurs in the margin), and three times it is translated with the word "pit."

In the New Testament Hades occurs eleven times (Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14). Once it is rendered "grave" and ten times it is rendered "hell."

The following investigation will plainly show that Hades and Sheol are not to be regarded as the Grave, Hell, the Unseen World, including Heaven and Hell, nor the state of Death, but (1) A *place* in the unseen world distinct from heaven or hell, and (2) Having before the resurrection of Christ two compartments, one of comfort, one of misery, and (3) Into this place all the souls of the dead were carried before the resurrection of Christ, and (4) That Christ, at His death, descended into this Hades (not Hell) delivering the souls of the Righteous, and (5) That since the ascension of Christ the souls of the wicked, and they only, have continued and been consigned there, and (6) That the wicked only are reserved in Hades in misery awaiting the day of general judgment; and (7) That from Hades the wicked shall at last be summoned to depart into Gehenna (Hell) after which Hades itself shall be cast into the "Lake of Fire."

It can be admitted, without any serious consequences, that Hades may, with literary sense, be rendered with the word "grave" and in other cases with "hell." However it might also, with sense equally logical, be rendered as "house," and at other times in the word "ship." That would not prove, however, that Hades was originally intended to mean either house or ship (For a more complete and more varied opinion on this subject see the three volume work on the Apocalypse by J. A. Seiss, especially Vol. III, pp. 272-289; Lange's Commentary on the "Revelation," "Excursus on Hades," by the American author, pp. 364-378; the "Lutheran Commentary" on the "Book of Revelation," and Lindberg's "Christian Dogmatics," pp. 483-500. The following discussion is based mainly upon these sources).

Hades and Sheol are incorrectly translated with the word "grave." That this is a misuse of these words will be seen readily.

Hades is not the literal grave. The Hebrew language distinguishes between the literal grave and Sheol. The word for grave, or the sepulchre, is kebher (קבר: cf. Ex. 14.11). This word refers to a territorial location. At the death of Sarah (Gen. 23: 1-20), Abraham sought a "buryingplace" (V. 4) at Hebron and was given the privilege he sought by the children of Heth and by Ephron the Hittite. For the possession of this cave and cemetery Abraham paid the sum of 400 pieces of current silver shekels. Notice, therefore, that he did not *buy a Sheol* as a burying place, for Sheol is never bought and sold, nor is the dead body ever laid therein. That which Abraham purchased was a sephulchre (קברו), not Sheol, and in that cave or sepulchre he laid the body of Sarah. A long time afterwards the body of Jacob was carried to the same burying place by Prince Joseph, his son. When dying, Jacob asked to be laid "in my grave" (Gen. 50:5), which he had digged in the land of Canaan. Nowhere do we read of the digging into the ground in order to make a Sheol. In this case the grave (בּקברו in my grave) is the possession of an owner and dug by human hands. Dead bodies are never laid in Sheol (cf. Gen. 50:13), a monument never marks that place (cf. Gen. 35:20), and it is never touched by the hands of men as is the literal grave (cf. Num. 19: 16 בּקבר or a grave). The Moabites cast the body of a dead man into Elisha's grave (not Sheol, but בּקבר in sepulchre). The contact with Elisha's bones, in a literal grave, caused the man they were burying (קברים) to be revived into life. In this sepulchre were literal dead bones which is never the case in Sheol. A literal grave (kebher) may be opened by men and the bones exhumed (2 Kings 23:16).

Another matter of interest is that Hades and Sheol is never used in the *plural* while the word used for the literal grave often so occurs. This leads to the conclusion that there can be only one such place and therefore an absolute impossibility is met with in making it to bear the burden of the conception carried in the word grave or sepulchre, the place for the bodies of men. It would be impossible to conceive of fire burning unto the lowest grave (cf. Deut. 32:22).

The word Sheol (שאול) comes from the word Shaal (שאל) meaning to ask, to beg, hollow, hence its ever craving character.

It would be a strange thing to speak of making one's bed in hell, and that God would be there (cf. Ps. 139:8). But if the word Sheol means neither the grave nor the fiery hell, but the paradise of the Old Testament Saints, inincluding a compartment for the wicked, it takes on a reasonable meaning (cf. Prov. 15:11). Prov. 9:18 excludes the use of the word grave when it speaks of "the depths of Sheol."

If Sheol in Ez. 32:21 should be rendered as the grave we would have a huge monstrosity. The dead go to Sheol. When that word bears the use of grave it is only possible in the sense that in it all human activities cease; it is the terminus toward which all human life moves (e. g. Gen. 42:38; Job. 14:13; Ps. 88:3, but even here it is the *life,* not the *body,* that "draweth nigh unto Sheol," R. V.) The *life* never goes into the grave (kehber), and the body never goes into Sheol. To the natural eye of man Sheol has the appearance of the grave, for his optics see no further—he beholds the end in a total bodily cessation, both of the activities of the body, and of life itself (cf. Eccl. 9:5, 10). Sheol is spoken of as a place of sorrow (2 Sam. 22:6; Ps. 18:5; 116:3), and the wicked are found therein (Ps. 9:17), and they are fully conscious (Is. 14:9-17; Ez. 32:21; see Jonah 2:2, which supports the belief that Sheol is a *place* where the dead are alive and conscious, and from which place they shall come forth, though there is no forgiveness and restoration as was true in the case of Jonah).

In Gen. 37:35 the K. J. Bible translates the word Sheol as grave. It would be unthinkable to have the pious Jacob say that he must go down to *hell* to his son in mourning, therefore the translators sent him in mourning into the grave, there to be with his son Joseph. However, it is very plain (cf. V. 33) that Abraham knew Joseph was not in the literal grave (kebher) and that he had *no grave,* and that there had, at that time, been no burial. He must have meant something else than the literal grave, i. e. he expected to go to the abode of the departed spirits, though he looked upon that place as a murky dwelling.

The K. J. Bible translates Sheol in Num. 16:30 with the word "pit." In that passage certain people are described as going *"down alive* into Sheol." There is another word (בור), occurring fifteen (15) times, which conveys the meaning of "pit." That word is distinguished from grave (קבר) by all the general characteristics by which Hades is distinguished from it. It appears that this word "pit" (בור) is synonymous with Hades, or a compartment thereof (cf. Ps. 30:3; Prov. 1:12). Now, into this place they go *alive,* which could never be said of the grave. Aaron was gathered unto his people from Mount Hor, yet he was buried *alone* in the solitude of the desert (cf. 32:50; 34:5, 6). He was not, then, buried in the patriarchal cemetery, and in that sense "gathered to his people," but his soul, the real Aaron, was gathered into the abode of the departed spirits, i. e. Sheol (Hades). It is further seen from Is. 14:15-19 that the grave and Sheol are two different conceptions. It is stated that Lucifer (not the devil, but a human king), shall be "brought down to *Sheol,"* while he is represented (v. 19) as being "cast out of his grave" (קבר). The literal grave cannot be meant in other passages (cf. Job. 11:8; Ps. 139:8; Amos 9:2). Because Sheol is used synonymously with "pit" (בבור, Ps. 30:3), and with the "nether parts of the earth" (תחתיות ארץ, Ps. 139:15), it cannot mean the same as the literal grave. It is remarkable that this word Sheol can be made to mean hell in Is. 14:9 and in V. 11 it has the very opposite meaning from the grave. Again the same method is used in Ez. 31:14-18 where Sheol occurs three times. Once it is rendered grave (v. 15) and twice it is rendered hell (vs. 15, 16). It seems, certainly, that such is a reckless use of any language without sufficient ground for so doing.

It will be further seen that Sheol and Hades cannot be used to convey the meaning of the literal grave from the fact that those therein are spoken of as being in a state of conscious existence, which never occurs in the case of those in the grave. Sorrow is there (2 Sam. 22:6; Ps. 18:5, 6). While death overtakes the enemies of David, yet they are represented as going into Sheol *"alive"* (Ps. 55:15; cf. K. J. and R. V.). While the bodies are the portions for the foxes, the same victims go into the "lower parts of the earth," i. e. Sheol (Ps. 63:9-10). It is evident that those who are in Hades (Sheol) endure pain of some kind, and must, therefore, be alive, which could not be said of those who are laid in the literal grave (Ps. 116:3). Those in Sheol are represented as rising up to greet the king of Babylon when he arrives in the kingdom of the dead, even speaking to him. In this instance, Hades (Sheol) is contrasted with the abode of the Righteous and could not, therefore, mean the literal grave (Is. 14:4-17). The "lower parts of the earth" (Sheol) are asked to "sing," to "shout," to "break forth into singing," because the "Lord hath redeemed Jacob" (Is. 44:23). This could be done neither by those in the grave nor by those in the literal hell. Those in the grave cannot praise, those in hell would not be fitted to thus praise God, but those in the paradise of Hades would be able to do so when given the command. The strong among the mighty are said to *speak* out of the midst of Sheol (Ez. 32:21). Those passages speaking of Sheol as the place to which "gray hairs" are committed can, be with as much right, interpreted as meaning literal old age as to regard them as referring to the literal body being laid in the grave (cf. Gen. 42:38; 44:29, 31; 1 Kings 2:6, 9). We cannot believe Jacob meant the literal grave when he used this expression (Gen. 37:35). Even now we speak of the grave as our resting place, and inscribe on the funeral biers of our Christian dead, "At Rest," without meaning that their souls are committed to the dust. It is plain, therefore, that a strict exegeses disallows the mixing of Sheol and the grave as synonyms.

What is true in the Old Testament is equally true in the New. There Hades occurs eleven times. In 1 Cor. 15:55 there are differences in the manuscripts. Westcott and Hort read Death (*ϑάνατος*). Others have Hades (*ᾅδης*). If the former is correct (used by the R. V.), then there is not a single passage in the New Testament which favors the rendering of Hades with the literal grave. In Acts 2:27-31, the body, in the grave, did not see corruption, while the soul is spoken of separately as not being left in Hades. Therefore, Hades cannot be asked to carry the meaning of grave (cf. Luke 16:23; Rev. 6:8).

We have already noticed that Hades and Sheol are frequently translated with the word Hell, the Lake of Fire. That this is entirely incorrect will be readily seen when unbiasedly considered. Hades is not the place of final punishment.

The word Sheol has almost no moral coloring in the Old Testament (cf. Job 3:17-19; Eccl. 9:5). Moreover, it is represented as the dwelling place of the Righteous dead antecedent to the resurrection of Jesus. Jacob expected to go there (Gen. 37:35). Samuel, when called forth from Sheol at Endor, stated that Saul should be with him on the morrow (1 Sam. 28:19). Job, the perfect man, expected to go to Sheol (Job 17:13). The inspired David expected his flesh would rest while his soul would enter Sheol, but not to remain there permanently. Surely he could not have meant the Lake of Fire (Ps. 16:9-10). The righteous Hezekiah expected to go to Sheol (Is. 38:11, 18). Jacob was gathered unto his people immediately upon his death (Gen. 49:33), while his body was not buried in the family plot until long after (Gen. 50:3, 13). The same is true of Abraham (Gen. 25:8-9), and of Isaac (Gen. 35:29). They "were gathered unto their people," that is, their souls were, "*and* were buried," their bodies were. The gathering and the burial are two separate and distinct matters. The soul went to Sheol and the bodies were laid in caves or sepulchres. It is said of Josiah that God gathered him unto the fathers (who were in Sheol) while his fellowmen buried his body. They were *gathered* to, *not laid to* (prosetethe; taken, in the septuagint, from the Heb. אָסַף which never means *laid to,* as one corpse laid beside another).

We must, therefore, conclude that Sheol in the Old Testament was never intended to convey the meaning of a final place of torment.

In the New Testament the word Hades has been variously interpreted. Some regard it as the Lake of Fire. Others regard it as the unseen world which includes both heaven and hell. Still others regard it as indicating merely the *state of death* with no reference to a territorial location, or a place.

The first one of these views will be disproven by the same line of study as used above in its Hebrew equivalent, Sheol. It is plain that Jesus, speaking to the Jews who were acquainted with Hebrew thought and their Scriptures, and recognizing that thought as true, told the story (not a parable) about righteous Lazarus and the wicked Dives. These two, according to the story, were located in the same region, one in comfort and the other in misery. There seems to be two compartments, and between them a great gulf fixed, though not so great as to prevent an interchange of thought and voice. That Lazarus was not in the New Testament heaven will be seen from the fact that he was only in Abraham's bosom, the latter being the central figure. Who would think, with New Testament knowledge in these matters, of being content with abiding forever in the bosom of Abraham? Is it not promised us that we shall be with Christ? Would Paul have been content with such a heaven after knowing and speaking of departing to be with Christ? Then, too, Lazarus was not in possession of perfect bliss, which shall certainly be a quality of the final heaven. Lazarus was only comforted. The blessedness of heaven shall be far more than just a rest or a comfort; it shall be a joy, positive and unspeakable. Lazarus could not have departed to be with Christ, for Christ was in His state of humiliation, and on earth. He was with Abraham, the real man. But, in a figurative sense, this might also be taken to betoken the *Jewish name for the place* of the departed saints in Hades. However, this latter suggestion must be considered as secondary from the fact that Dives addressed "Father Abraham" as a real person and called out the name of Lazarus. The entire setting, including the reference to his father's house and his five brethren on earth, make the story to lose its symbolical meaning, besides the fact that Jesus starts the discourse with the words: "There *was* (past history) a man." Besides this, Lazarus was *"carried away,"* a method of expression never used to express the "upward calling" of the New Testament saints who are rather thought of as ascending or being *carried up*. In addition to this we see from Job 11:8 that Heaven and Hades are spoken of as being *very far* apart, so far that the experience of Lazarus and Dives would be quite unthinkable. Therefore, from all the foregoing, we conclude that Lazarus was not in heaven, nor was Dives in Hell, but both were in an intermediate, temporary abode, common to good and bad alike, except that they were separated by a fixed gulf which was not passable in any case.

Further study will show that Hades is not a place which includes both Heaven and Hell, as Europe includes Germany and France. If the latter were true, then the Hades of the wicked would be Hell and that of the good would be Heaven.

Nowhere in the Scriptures do we find Hades or Sheol used to designate the final place of punishment for both devils and men (Is. 14:15 is not the Lucifer, called Satan, but the king of Babylon, cf. v. 14). The fallen angels are not now in Hades, nor are they ever said to be consigned thereto. If Hades were the final Hell we would have expected that. The present place of the fallen angels is not Hades but Tartarus (ταρταρώσας, as a participle). The Devils are not punished in Hades but in the Abyss (Luke 8:31). *Abaddon* is another place of punishment set forth in the Old Testament, contrasted with, and is separate from, Sheol (Job. 26:6; cf. 28:22). That Abaddon is a *place* is seen from the following: "Shall thy lovingkindness be declared in the grave? Or thy faithfulness *in* Abaddon (destruction)? In Rev. 9:11 this word is personified so as to mean the king which rules as the angel of the abyss, the latter being a place, referring in no case to the abode of the departed spirits of men, but only of the fallen angels or devils.

Thus it is seen that the Old Testament dimly sets forth a place of punishment other than Sheol: "Sheol and Abaddon are never satisfied" (Prov. 27:20); "Sheol *and* Abaddon are before Jehovah" (Prov. 15:11). The locusts come out of the pit of the abyss (Rev. 9:1-3; cf. Luke 8:31) which is not the *bottomless* pit. The Beast is seen to come out of the abyss but he goes into perdition (apoleia), the Lake of Fire. The Beast and the False Prophet are cast into *the* (not *a*) Lake of Fire, but not into Hades (Rev. 19:20). That place into which they are cast is the place of everlasting punishment prepared for the devil and his angels, that place, Jesus says, which is also *chosen* by some human beings in their unbelief where their souls and bodies shall be together again after the disembodied state of Hades is over and past. We are told that Satan is cast into the *abyss* (not Hades), where he is kept for a thousand years, then he is loosed for a while after which he is cast into the *Lake of Fire* and Brimstone where the Beast and the False Prophet had already been for a long time. After this we find that a judgment takes place when even *Hades* itself is emptied, a thing never said of the final Hell, *and,* note well, *Hades is even cast into the Lake of Fire* (cf. Rev. 20:3, 10-15). Some read in v. 13: "And they were *condemned* every man according to their works" instead of *"judged* according to their works." If this is correct, as J. A. Seiss contends, then it will be readily seen that only the wicked are dealt with in this judgment which follows the judgment of the Devil (v. 10), and that Hades, at that late date, will only contain the lost souls. All this supports the view that the Lake of Fire, the final Hell, is not to be confused with either Hades or the Pit of the Abyss, but rather stand to each other as the jail to the penitentiary.

Hades is not to be confused with the word Gehenna, even though they are both translated in the K. J. Bible with the word Hell. Gehenna is used in the New Testament twelve times (Matt. 5:22; 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43-47; Luke 12:5, cf. Matt. 13:42; 25:41). A close examination of these passages will show that in Gehenna *both body and soul* are to be found after the judgment, and that Gehenna is the unquenchable fire, neither of which is ever said of Hades. It is never stated that any soul ever went, or now goes, to Gehenna at death.

The present abode of the evil angels is not Gehenna, but the pit of the Abyss (Luke 8:31). Abyss has been inaccurately rendered hell and mixed up with Gehenna. However, let it be understood, the word abyss is of heathen origin and indicated, in Greek mythology, the dark place under the earth whither the Olympian gods hurled down the powers (the Titans) that arose in rebellion against them, and where they bound them in indissoluble bonds (cf. Rev. 9:1-2; 20:1-3; Jude 6). Peter tells us that the fallen angels are bound with chains in Tartarus, except those who are allowed to operate together with their leader (the devil) now (2 Pet. 2:4). All these shall be brought to judgment and everlasting punishment at Christ's Second advent (2 Thess. 1:7-10; Jude 11-15).

Therefore we justly conclude that the unsaved souls of the departed are in Hades, but not in the final Hell (cf. Matt. 7:13; John 17:12; Rom. 9:22; Phil. 3:19; 2 Thess. 2:3; Heb. 10:39).

The Hades of the wicked is not Hell, neither was the Sheol of the good Heaven. When a contrast is made it will be clearly seen that those now dead can not be in the final and promised heaven, the realm of eternal light. Since Hades is spoken of as containing only the *spirits* of departed men, there is no place for the glorified body. Nowhere do we read of God, the heavenly angels, nor Jesus Christ, as taking up their lasting abode in Hades. Heaven is often used in contrast with Hades (Job. 11:8; Amos 9:2). The approach to heaven is never spoken of as a descent, while the entry to Hades (or Sheol) is never spoken of as being an ascent (cf. Num. 16:33 and the synonym "the nether parts of the earth"). It was necessary to bring the soul of the righteous Samuel from beneath, a method of expression entirely out of place when speaking of the Christian Heaven (1 Sam. 28:8, 13, 15). Only Elijah, in the Old Testament, ascended into heaven. All the others (Enoch likely excepted) *descended* at death (Gen. 37:35). Even Jesus, Who lived within the time of the Old Testament limitations, *Descended* into the nether parts of the earth" (Eph. 4:8-9, more later). Jesus also spent "Three days and three nights in the heart of the earth" (Matt. 12:40). Peter says, His soul was not left in *Hades* (cf. Acts 2:31 which speaks of Christ and the body in separate phrases). All this pictures plainly that Jesus, at death, left his body in the grave while He Himself *descended* into the "Nether parts of the earth," also called "Hades." Now, if Hades is a place, which seems plain, it must be somewhere. It is certainly not up in the direction of Heaven, therefore it cannot be the Christian Heaven. Why not leave it located in the center of the earth as well as elsewhere? True science confesses its ignorance of the earth's center.

That the Sheol of the good (used in this way in the Old Testament) is not the Eternal Heaven, will be further seen from the fact that it has an imperfect happiness, and also because it is a place from which those therein hope to be delivered. The Psalmist expected his soul to be "Redeemed from the power of Sheol" (Ps. 49:15). David, speaking prophetically of Christ, but very likely meaning himself, expressed the hope and faith that his soul would not always be left in Sheol (Ps. 16:9-10). David expressed the hope that he would some day have an abode far superior to that ascribed to Sheol (Ps. 17:15). Hosea (13:14) speaks of Sheol as a prison where the soul is disembodied, awaiting the reunion of body and soul, at which time death will lose its victory (separation of soul and body). Because death marks the end of praise (in the O. T. thought; cf. Ps. 6:5-6), such as is customary in this life, the soul cannot be conceived of as passing directly into the heaven of bliss. In this psalm, David does not deny a continuation of consciousness in the intermediate state, but he looks no further than the close of life. We could not imagine Paul writing of his Heavenly hope under that figure, nor would he even have spoken of his Heaven in terms used for the condition in which Lazarus continued, that is as being only comforted. Something better is provided and offered to the saints of the New Covenant than that received at death by the Old Testament worthies (cf. Heb. 11:39-40). The Old Testament Saints did not, it seems, receive their heavenly inheritance until after the New Testament dispensation had begun, and then only in a spiritual sense since they are still waiting for the glorified body and the New Heaven.

Lastly it will be seen that Hades is a place in the unseen world which is distinct from both Heaven and Hell. The Apostle Paul has given us some material for thought on this subject: "Wherefore he saith, when He ascended on high, He led captivity captive, and gave gifts to men. Now this, He ascended, what is it but that He also descended (some ancient authorities insert *first*) into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things" (Eph. 4:8-10; cf. Ps. 68:18). The "Lower parts of the earth" and "Hades" are synonyms (cf. Acts 2:31). When Jesus went down into that region he led "captivity captive." This last expression is an Old Testament quotation (cf. Ps. 68:18 and *Judges 5:12)*. To lead "captivity captive" may mean to lead as prisoners a number of enemies. Or, and most likely, it may mean that certain friends are led as recaptured prisoners from a camp of confinement. Only in Judges 5:12 is the meaning clearly determined. In Judges 4:16 we see that Barak had taken no prisoners. Therefore the captivity led captive by Barak must have been captured Israel, his own friends, whom he took as his own captives in order to free them. There was a deliverance of captured friends. When Jesus descended into Hades He led a multitude of captives out of captivity and gave them certain gifts.

Why not accept the suggested interpretation that this act was the freeing of the Old Testament worthies from the murky prison of Sheol and that the gifts, in some measure, was the more glorious and freer atmosphere high "above all the heavens?" That heavenly blessedness for the Old Testament worthies was future, seems clear from Heb. 11:40: "God having provided some better things concerning us, that apart from us they should not be made perfect." All this shows plainly that the Blessed dead have not always been in heaven, therefore Sheol (Hades) was not to be considered as the place of final bliss. If such had been the case, it would have been quite unnecessary for Jesus to have prayed that His disciples should be where He would soon be, in *His glory;* impossible if He only meant Hades (cf. John 17:24). Paul speaks of being absent from the body and present with the Lord (2 Cor. 5:8). He could not have meant Hades for the Lord does not dwell there; and He could not have meant the final Heaven, for in that place, still unprepared, the body will not be absent from the soul. He meant that place where Christ would be, and that place where the "captivity captive" would be found, that is "with Christ" (Phil. 1:23). We know that Christ is somewhere, called Heaven, but in the present Heaven He will continue only until the "restitution of all things" (Acts 3:21). Therefore, the believers are with Him in this heaven (may we not say *temporary heaven,* as Hades is now a temporary place of torment for the wicked only, until the New Heaven and the New Earth are made ready?) While Christ can make a *spiritual* manifestation of Himself anywhere, still He must now be thought of as being in a *physical* way in Heaven. Because of this, the believers are not to be thought of as being everywhere, but with Christ in a place we even now call Heaven. It is evident that when Jesus said He would go to prepare a place for the Disciples (John 14:2-3), that place was still future, therefore not at that time occupied by any of the previously departed saints. The souls of the departed saints were not made perfect until the time of Jesus and could not, therefore, have been in Heaven, but they were in Sheol (cf. Heb. 12:22-23 and 11:40). The dying Stephen could not have gone to Sheol (cf. Acts 7:57, 59). All this leads to the conclusion that the destination of place for the departing saints was changed at the time of the Resurrection and Ascension of our Lord, and that there was a change in the condition of the Righteous dead. This is in direct harmony with 1 Pet. 3:18-22, as seen above. Also the expression "I will deliver (not ransom) them from the power of Hades" (Hosea 13:14) gets a new meaning. The literal meaning of this verse is "to let go free—to set free" (cf. the Hebrew words as interpreted in Lange's commentary, p. 377).

Jesus, speaking to Peter about the New Testament Church, makes a promise which throws a new light both upon the subject at hand and upon the relation of the Old and New Testament places of the dead: "And I say unto thee, that thou art Peter, and upon this rock (Peter's confession of faith in Jesus as the Christ, the Son of the living God), I will build my church; and the *gates of Hades* shall not prevail against it" (Matt. 16:18). We know that the gates of Hades (Sheol) prevailed for a time to hold the Old Testament Church. Now, He who has the keys to death and Hades (Rev. 1:18), will not only open the gates of that place in order to "lead captivity captive," i. e. free those ransomed ones already there, but He says that the Church of the New Covenant will never be behind the bars of those gates, i. e., will never be confined therein. Hades will never prevail over the Church of the Cross. The members of that invisible Church will go, at death, not to Hades, but to be with Christ.

We quote in conclusion from Lange's commentary on this whole subject (p. 377): "The passage in Ephesians (4:8-9), interpreted as above, forms the cap-stone of the complex argument which demonstrates that the term Hades indicates a *place* (and not a mere state) distinct from the *grave,* from *heaven,* and from *hell;* into which the souls of the Righteous were conveyed antecedent to the death of Jesus (also the Wicked, though in separate compartments); but from which they (the Righteous) were delivered on His descent thereto, after the completion of His sacrifice on earth"—E.R.C.

CHAPTER XI

The Final Issue

THE final issue of all of God's administrations in connection with His fallen and apostate world, will usher in a complete renewal of Heaven and Earth, bring Eternal separation from God for the wicked and incorrigible, and Everlasting salvation to the penitent and believing souls. To the consideration of these momentous themes we now turn with our closing thoughts.

The earth, like man, was once perfect; like man, the earth is awaiting its final redemption (Rom. 8:22-23). With sin came sickness, sorrow and death. Sin has reduced the world of inanimate matter also to a sad state. Once all was a harmony of holy praise. Heaven did once shine kindly upon earth, and earth smiled gratefully in return. But sin blackened the brightness of perfection with the smoke of the pit. Thorns, corruption, and graves have marched into the pews intended for the abode of immortality. "Cold, storms, earthquakes, volcanoes, barren fields, pestilential airs, smiting sunshine, tearing briars, and noxious things, combine in terrific accusation against man, and utter the bitter manifest of protestation against his unholy deeds. Man has become a convict sovereign over a disobedient earth. All creation around us views us with suspicion and abhorrence, and is stirred in every part to shake us off, and groans to rid itself of our tormenting presence."

It is a sad picture. But we are the descendants of such as Cain. We worry lest death grip us in the food we eat, the water we drink, or in the air we breathe. But no matter how vigilantly we watch, nor how vigorously we maintain the fight, we are approaching with certain step the final fall into the sepulchre to mingle with the dust of a sin-cursed earth. We view the spectacle with sadness.

We ask if there may not be some remedy for the gloomy wreck?

Must the earth suffer always for the sinner's sake? It cannot be! Even Plato said: "In the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again, and resume the reigns of empire; then he will change, embellish, and restore the whole frame of nature, and put an end to decay of age, sickness and death" (cf. The Last Things, Seiss, p. 64). Even the ancient Persians had such a belief. Likewise the Chinese philosophers, who believed the present corruption would give way to the future renewal of the entire world. So also the Karens of Asia, the Dervish of Hindustan, the Sythians, the Celts, the Chaldeans, the Indian philosophers, and almost every heathen nation (cf. ibid., p. 65). Philo speaks after the same manner for the Jews, when he testifies to their belief in a grand Millennial Sabbath in which the world shall rest from all its tribulations.

These traditions are but smoke, but they have arisen from at least a little fire of truth. They are floating relics of the primitive revelation of God. The Bible speaks of the "time of the restitution of all things." This has been declared "by the mouth of all His holy prophets since the world began." Christ promises a "regeneration" of all things which is to effect all His creation, and for which "the whole creation groaneth and travaileth together in pain" when "the creature itself shall be delivered from the bondage of corruption." Both the Old and New Testaments point to "new heavens and the new earth, which are to be formed by the purgation and change of the heavens and the earth which are now."

Our sin-cursed and wrecked world shall be restored when Jesus comes again. There will be no "wreck of matter, and crush of worlds" when not even a rock will be left behind, and moon shall be "an orphan orb" seeking "for earth for aye through times untrodden depths and find her not." Earth's grave is not dug, nor will it ever be. It is not true that, "one by one, shall all yon wandering worlds cease; and the sun, center and sire of light, be left in burning solitude." The world shall not "perish as a worm upon destruction's path." The universe is not to "vanish as a ghost before the sun, yea, like a doubt before the truth of God." Such philosophies may be spun into fine poetry, but they are sublime nonsense.

The earth was to have been coeternal with Adam. He sinned and earth was cursed with him. The Second Adam, Jesus Christ, came to redeem Adam's race and to restore the earth he damned. The obedience of Jesus Christ will restore all that Adam lost in disobedience (cf. Ps. 78:69; 119:90), except, we may add, the stubborn wills of incorrigible man. "The inspired singer makes these material orbs of creation as permanent as the very promises and immutable oaths of deity. He singles them out as the perfect emblems of the infallibility of God's covenant of mercy:" "The earth abideth forever." — "The righteous shall inherit the land, and dwell therein forever." Jesus says: "Blessed are the meek, for they shall *inherit the earth.*" What blessedness can be attached to an inheritance that is to be forever annihilated? Of what value can it be to become "heirs of the world" (Rom. 4:13), if it is to be totally destroyed?

No! Not so. Peter assures us that our earth is to be the home of the blessed even though the fires of judgment shall first pass over it. Why, Jesus Himself condescended to be united with the dust of the earth, and wore our flesh on Himself. This alone would make it a sacrilege to think of earth's utter destruction. "The theatre of His labors, agonies, death and triumphs, shall not disappear into nothingness. The earth in which His mighty deeds were done shall be preserved as a memorial forever. The place of the sorrowful pilgrimage of His human life shall not be wiped out."

It is incongruous with God's past actions to believe that Jesus will annihilate this present earth at His Second Advent in order to create another earth. He uses existing elements for His new creations, when possible. Witness the making of wine at Cana, the feeding of the five thousand, and the making of a new race after the flood. He is not wasteful, but says, "That nothing be lost." Saints are made from sinners; the new Adam is brought forth from the old Adam. We look for the new body to be made from, or fashioned according to, the old. So the new heavens and new earth shall be brought forth upon the basis of the old. "Every wilderness will become a garden, the sin-cursed hills and valleys shall be made glad in the redemption and become the homestead for a new race, immortal in body and soul."

There is no reason why our prejudice should insist that this earth be annihilated, and the Bible does not teach that it shall be. When it has been purged and cleansed at His coming again we might well wish to stay here always. "What lilies, valleys, mountains, etc. Let its pristine beauty be renewed, plant the throne of God and glory in it, and it will be eternally attractive and the object of our fondest desires."

When we preach the restoration of all things, as a result of transformation through fire (cf. Rom. 8:20-21; Rev. 21:1; Acts 3:20-21—note especially that "times" is used), we do not mean that Gehenna (Hell) will be depopulated. "The principles of freedom and justice and even reason defy the universalist beliefs of Petersen, Hahn, Oclinger and especially Schleiermacher" (Dog., Lindberg). The principle of free will, will be continued. The restoration will be a completion of God's plan of salvation. The throne of God and the Lamb will be in the new Jerusalem located somewhere near the new earth (cf. Rev. 21:10; 22:3-6).

The history of dogma agrees with the above views of the present earth's continuation.

Irenaeus taught that the earth's form would be changed while the material substance would remain. To this Tertullian and Clement of Alexandria agreed. Cyprian believed that the earth would perish from sheer age in the seventh Millennium. That the earth would only be cleansed by fire was the belief of Origen.

But he erred in teaching that all men and even Satan would be saved. Augustine taught that the judgment fires would only change the material form of the earth but would not destroy the elements. During those fires the righteous would be preserved in the air or be like the three men of Daniel's day in the fiery furnace. Luther said that the earth would be treated as a garment is cleansed. In that day the earth will cast aside its present form and take on a festive garb, glorified to correspond with the glorified bodies of the redeemed. Some, as Quenstedt, Baier, and Hollazius believed in a total annihilation of all inanimate and lower creation. Seiss holds that the new earth will be identical with the present earth (cf. Eccl. 1:4; Gen. 8:21-22; Rev. 20:11—John later saw the sea give up its dead). Seiss taught that the new earth would be inhabited, but not by the glorified saints of the first resurrection, who will dwell in the new Jerusalem and from there rule over the earth and the heavens (cf. Eph. 3:21; Joel 3:20; Ez. 37:25 f.; Is. 66:17-25; Rev. 21:24). He does not explain the means of preserving men during the conflagration (cf. Dog., Lindberg, pp. 561-564).

But, if there is to be a restoration of all things at Christ's Second Advent, what about the oft quoted expression, "The end of the world?"

The belief in a final destruction of this present world, its complete annihilation, is very common. But this is based upon false information. Jesus said the "world" hated Him. He did not mean the lifeless globe. It is not the earth (γῆ) that shall be ended, but the world (αἰών), which means a limited length of time, an age, an era, a *dispensation*. When Christ comes, the world (κόσμος), "denoting the exterior order, arrangements, investiture and embellishments of the earth," shall pass away and give place to something new. The earth (γῆ) has nowhere any end assigned to it in the Bible. "The fashion of this world passeth away," but the earth abideth. The whole world *perished* in Noah's day. When the flood was over, the earth still moved in its created orbit. Peter tells us that it was the cosmos (κόσμος) that perished, i. e., the outer order and constitution of things which existed before the flood: *"The world that then was, perished."* After the flood God said: "I will not again curse the ground any more for man's sake, neither will I again smite any more every living thing, as I have done" (Gen. 8:21). "The world that then was" was not an annihilation of the globe, and it will not be annihilated in the future. The elements shall melt but Peter does not look for *another* heaven, but a "new heaven"; not another earth, but a "new earth," wherein righteousness shall dwell.

As the natural man is regenerated by the Holy Spirit, so shall the earth also be regenerated, born again, surviving the baptism of fire. This fire already exists, reserved unto the day of Judgment, even the perdition of the wicked (cf. 2 Pet. 3:7). These fires shall destroy the apostate, though not annihilate them, while the earth shall come through steadfast in its place (cf. 1 Cor. 7:3) with its "Sunday dress on," as Luther says.

That this is true is seen further from the Gospel of Matthew: "Heaven and earth shall pass away," where the verb *παρέρχομαι* is used. This verb means to go past, to pass by, to pass from one place to another, as a ship sailing from one port to another. It never implies annihilation, but a passing by, a change, a transformation. In this passage we understand that great changes will be wrought and an entire transformation, but not a total destruction and annihilation (cf. 2 Pet. 3:5-6, where *ἀπῴχετο* (perished) is used, when the earth was not annihilated—cf. 2 Cor. 5:17—man is not annihilated; Matt. 19:20—transformation in creation is called a regeneration—*παλιγγενεσία*—cf. 2 Pet. 3:10-12 where the verbs *παρέρχομαι* and *λύω* are used, the latter verb means to loose, to dissolve, etc.; cf. its use in John 11:44; Rom. 8:20-22; Eccl. 1:4, "The earth abideth forever." The conclusion is that the earth, at Christ's Second Advent, will undergo a thorough cleansing.

Immortality dwells in the clods of the earth and the rocks of the mountains. The material world shall come forth from its grave of sin when Jesus comes. Luther says: "It is important for us to recur to Adam's original condition, and we expect all things to be brought back again to that" (cf. The Last Things, Seiss, p. 80). Luther again: "The heavens must receive Christ until the time when all things shall be restored again to what they were in Paradise. . . . It is hoped that not man only, but the earth and heaven, shall again be brought back to their Edenic state" (ibid., p. 80).

"The whole earth shall be filled with His glory; Amen and Amen." "Write," says the Son of God, "for these words are true and faithful." This was Adam's hope when he left Eden as an exile. This hope "caused Joseph to turn away from Egypt's mausoleums and ask that his bones might be carried up to the land of the redeemed."

The first promise in the Bible, when taken in its plainest sense, can only mean that the Messiah shall have this earth as His kingdom, and the demolition of Satan's rule. The covenant with Abraham supports the perpetuity of this earth: "All the nations of the earth shall be blessed in Him." Paul says this promise belongs to Christ: "He shall possess the gate of His enemies." God's promise to David proves that earth shall always continue: "And *thine house,* and *THY*

KINGDOM shall be established forever before thee: *thy throne shall be established forever.*" Can we deny this? It is God's promise! The uttermost parts of the earth are promised to David's son, Jesus Christ, as an inheritance forever, at which time "All nations shall serve Him." With this Isaiah agrees: "And the government shall be upon His shoulder . . . . of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order *it*, and to establish *it* with Justice . . . . even forever" (Is. 9:6-7). The "throne of David" is a phrase as definite, historically, as the throne of the Caesars. Jeremiah tells us the same: "Behold the days come, saith the Lord, that I will raise *unto David* a righteous branch, and a King shall reign and prosper, and shall execute justice, and judgment *in the earth.* In His days *Judah* shall be saved, and Israel shall dwell safely." And they shall serve the Lord their God, and David their King in His promised land whom "I will raise up unto them."

That the earth will continue, with a government upon it forever, under the King, God's Son and our Savior is plainly set forth in the Bible. Lutheran hermeneutics demands that we cannot depart from this plain meaning without doing violence to the Scriptures and being guilty of inconsistencies. Seiss insists "it is a fact, that the Old Testament writers have predicted Christ as a great prince, who is literally to reign upon the throne of David in a visible empire over all the world" (The Last Things, Seiss, p. 116). Of course, we distinguish between the Millennial kingdom and the Eternal kingdom upon the earth, the latter being under consideration here.

If this contention of Seiss' be true, as it seems probable, then we have a certain proof that the earth shall continue forever, and even be inhabited.

It is plain that the Disciples expected this to happen. Herod slew all the children in the neighborhood of Bethlehem because of the common belief that the Messiah should "rule my people Israel." It was asked, by those outside of Jerusalem and Israel, "Where is He that is born King of the Jews?" He has never yet been a Jewish King. The cross proclaimed His kingship over the Jews in three languages. His kingdom has not yet absorbed all other earthly kingdoms, which must be, for the predictions are plain. The prophecies were so plain that everyone at Christ's time saw them, but they did not see the Church dispensation lying between the first and Second Advents.

Jesus did not deny, before Pilot, that His Kingdom was to be located in this present earth: "My kingdom is not (ἐκ) *from* this world." His present kingdom of grace is here upon earth, why could it not be so in the future? He only tells Pilot that His Kingdom is of heavenly origin, and that it is not set up by natural means: "Else would my servants fight, that I should not be delivered to the Jews." When He receives His kingdom it will be given Him from Above, not from beneath.

Simeon and Anna looked for the earthly kingdom. Nathaniel said: "Rabbi, the Son of God, the King of Israel." He expressed the prevailing belief of the time. It was the theme on Palm Sunday.

Jesus admitted His kingship over Israel. He let the mother of Zebedee's children believe there would be places for occupation in His empire. If this were not true, then He should have undeceived her. To the Disciples, who were asking for rewards, He said: "When the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the *twelve tribes of Israel.*" This kingdom, He says, shall be set up at the end of Gentile dominancy, even while the Jews continue as a separate group of twelve tribes upon the earth. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Christianity is not, in this sense, a kingdom. "It is perfectly conclusive upon the point of the stone-kingdom which God is to set up, and which is to consume and destroy all other kingdoms, and stand *forever,* is a literal, real, outward, *terrestrial empire*" (Last Things, Seiss, p. 128).

Jesus says, "When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all *nations;* and He shall separate them (the nations) one from another, as a shepherd divideth his sheep from the goats —then shall the *King* say—"

This shows plainly that the Lord Jesus Christ expects to set up a glorious Messianic kingdom at His Second Advent, and, without doubt, will continue after the first millennium has ended. We have no statement about Christ's return to heaven at the close of the Second Advent as He did at the first advent. His tabernacle will then be "with men, and He will *dwell* among them, and God Himself shall be with them." The New Testament nowhere condemns this as error. Many Old Testament predictions can be interpreted in no other way. The whole creation groans and longs for this very thing. Next to the atonement it is the Bible's dearest theme.

In the meantime all animate and inanimate creation longs for justice in government. "All is disjointed, weak, sickly, and failing of what we most desire. The throne of David is less than a cipher, but it is promised to be a reality." "Ignorance, fanaticism, and infidelity still stalk abroad, even in the Church. Babylon is still drunk with the blood of the saints. War and bloodshed still devastate and deluge this poor fallen world. Scoffers say, ‘where is the promise of His coming?’ This cannot be the glorious reign of the Messiah. Such would be a disgrace to my Savior. No! Christ does not reign as promised, David’s scepter He has never held as Isaiah says He shall, and the whole world is yet full of iniquity and woe. Not a nation on earth is thoroughly Christian. . . . His coming is the sublime ultimatum of all hopes. He must fulfill His word: it is out. He will set His imprisoned and down-trodden world at liberty. He shall make all things new” (Last Things, Seiss, p. 128 f.).

We distinguish between the earthly and the heavenly Jerusalem. The one is the workmanship of man, the other of God. The one has a population of men, holy and blessed, but still in the flesh; the other is the glorious habitation of the glorified saints. The one will be on earth, the other above the earth. The one will need rain and have a sun, the other will have neither of these. The one shall have temples and altars, the other has use for neither (cf. Rev. 22:1-5). The one is the metropolis of the new earth, the other of the new heavens. Both will belong to the one sublime economy which shall encircle heaven and earth.

We are told that Messiah’s reign is to be exercised over the world to come (Heb. 2:5). This world has not been put under the angels. This is placed in subjection to Jesus Christ. Jesus is to be King over the “world to come” (Heb. 2:5). This world is the *habitable earth* (cf. original word: οἰκουμένη), where we live. This world of death and rebellion, then under Jesus the King, will become a place where men can live forever. He will then truly be the Prince of Peace. The Queen of Sheba fainted when she saw so much more than she had imagined: “There was no more spirit in her.” When Jesus brings His bride with Him to reign over the earth, it will be so much grander than we can now believe, even with the utmost stretch of our imaginations, for “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High.”

The meek shall be exalted to crownship as “heirs of the world” and “joint-heirs with Christ.” Surely “it doth not yet appear what we shall be.” The precise nature of the authority, priesthood, sonship and glory of the saints cannot yet be told in detail. Perhaps the Bride, the Saints from on High, will mingle with those on the earth in free intercourse, and with such intimacy as did Jesus after His resurrection. He was only visible at certain times. This has also been true of the angels. Compare Adam and God in Eden. In that case the Bride will yet be the "light of the world" in coming aeons. Then there will be repeal of all sin, even in nature. The dominion lost by Adam "over all the earth" will be restored such as it will not be in the Millennium. Every thorn and briar will be replaced by such as the fir and myrtle trees. The deserts will blossom as the rose and the inhabitants shall never say again, "I am sick," and the lion shall lie down with the lamb (cf. Is. 65:17-25). Satan and his works will be routed out forever.

The Eternal kingdom of glory will run parallel with the Everlasting kingdom of darkness. The risk of the fall was unavoidable. But the autonomy provided by freedom was necessary to personality. He who refuses to leave that freedom of will into the guiding hand of God, and insists on defying Almighty God, must be content to be separated from God, called the Second death.

If Eternal damnation could have been prevented, the love of God would have interfered for mankind. But His righteousness could not be meddled with. But God has warned man and offered him a means of escape, even in the blood of Jesus Christ. To despise this means is to choose eternal suffering under the punitive righteousness of God, which cannot be satisfied in any other way when His love on Calvary has been despised or neglected.

In Gehenna there will be no hope of salvation, and no hope of a new trial is to be found in Hades. As salvation is eternal, so also is punishment for sin, for the same descriptive word is used for both, otherwise Christ's sufferings were a farce: "And these shall go away into eternal punishment" (*εἰς κόλασιν αἰώνιον*) but the righteous into eternal life (*εἰς ζωὴν αἰώνιον*)—cf. Mt. 25:46; 12:32. Why should Christ speak of Gehenna as He does, if it is not a reality? (cf. Matt. 5:29-30; 10:28; 23:15, 33; Mk. 9:43, 45; Luke 12:5; etc.).

We are given a glimpse of the significance of the condition of Eternal punishment. It will be a loss of the beatific vision of God (cf. Matt. 22:13; 25:41); it will be a separation from the society of the good (cf. Matt. 8:12; 25:46); it will be an exclusion from the heavenly light and rest (cf. Matt. 25:30; 2 Th. 1:6, 8, 9); it will mean the loss of all sympathy (cf. Is. 66:24; Luke 16:25-25); it will mean despair, for there will be no hope of deliverance (cf. Luke 16:25-26; Mk. 9:48); it will mean an indescribable anguish of soul (cf. Mk. 9;44, 46, 48); the damned will acknowledge with their intellect the justice of the divine judgment, and yet with their heart burn with hatred toward God (cf. Luke 16:25; 2 Th. 1:6; Matt. 25:24); it will mean an association with evil and tormenting spirits (Matt. 25:41); the damned will inhabit a foul dwelling place (cf. Matt. 25:30; Mk. 9:43, 47); they will be enveloped by fire that is never to be quenched, which burns, but does never consume (cf. Rev. 14:10-11; 20:15); the pneumatic body will correspond to the nature of its new world, so soul and body will suffer together (Matt. 5: 25-30; 10:28; Mk. 9:47-48)—(cf. Dog: Lindberg).

The Church has always had definite beliefs as to the final issue of wickedness. Only Origen in the first period taught that punishments would not be eternal. However Origen admitted the teaching is in the Bible but only to terrify men and keep them from sin. He even hoped for the salvation of Satan. In the following period a few taught an annihilation for the wicked after severe punishments. The Reformers of the 16th century taught that punishments for evil would be eternal (cf. Aug. Conf., Art. 17). All confessional theologians embrace this view. Gerhard and Quenstedt held that the fire is to be immaterial and that the torments would be in accordance with the sins. So held Hollazius. Some Adventists believe that the ungodly are annihilated, while others teach that they never arise but always remain in the condition of death. Some evangelical Adventists teach a resurrection for the ungodly and an everlasting torment.

Such powerful lexicographers and exegetes as Gesenius, Cremer, Meyer, Alford, Ellicott and others teach that God's word is plain in its teaching of Eternal punishment (For notes on eternal punishment, cf. Dog., Lindberg and Life After Death, Dahle, pp. 429-439).

Christ's Second Advent will mean Eternal life for the saved. Eternal life is to *know God*. This begins here through Christ Jesus (cf. John 17:3; Matt. 11:27). To know the Savior is to have the first-fruits of Eternal fellowship with Him.

Full knowledge of this salvation is not possible until Christ's Second Advent (cf. 2 Cor. 3:18; 1 Cor. 13:12; 2 Cor. 5:7). This accounts for our present imperfect sanctification. Perfect life is not attained in the intermediate state, but at the resurrection, when body *and* soul will enter a perfectly sinless life (1 John 3:2 —cf. Blackstone, p. 280 for notes on the Resurrection of Life).

When the Bride owns the Bridegroom, the soul's joy will be complete (cf. Rev. 7:16).

The soul of the believer will then live without sin and sinning, and there will be no associates in sin to tempt them. All will be like the Savior who came to bring His will "on earth as it is in heaven."

The life of the believer will be lived in communion with the Triune God. They will dwell in the many mansions. Where these will be, we cannot now tell (cf. Is. 33:17). No telescope has ever located them. There will be plenty of aerial space for all the redeemed, if they are above the earth. The nearest star to earth is Alpha Centauri, 25 million miles away. It takes light 4 years and 3 months to reach earth from that point, traveling at the rate of 186,000 feet per second.

Who can estimate the glorious principalities awaiting the saints in this vast universe? The nations upon earth shall walk by the light that emanates from the celestial city up in that space (cf. Rev. 21-22; 1:5; cf. Heb. 11:16; 12:22; 13:14; Gal. 4:26)—(cf. Dog., Lindberg, p. 579).

Dahle says "the New Jerusalem will be the real center for the new Earth." He regards the last two chapters of the Book of Revelation as a detailed explanation of the glory of this city.

As to who will be in this city is a mooted question. Some say all will be there; some say only the most advanced; others believe only those of the first resurrection will be there, while some believe strange doctrines about those they think shall be converted after death and their relation to the new Jerusalem. Dahle believes that the new Heavens and new Earth will be common to all ranks of the saved without any distinction (cf. Life After Death, p. 444).

But that which we now see only darkly, will then become a solved mystery. Then knowledge will be intuitive (1 Cor. 13:12).

There will be no degrees in the bliss of the saved, only in their glory. Every one will receive all they are capable of receiving, which will be perfect bliss. All vessels will not be alike (cf. Matt. 5:19; 11:11; Luke 19:15-19), but all will enter the joy of the Lord (cf. Dan. 12:3; Matt. 25:20-23; 1 Cor. 3:13-15; 15:41).

It will not be a dumb world. There will be a heavenly means of communication (Rev. 14:2-3; 15:2-4). John heard and understood.

It will be a world of activity, but there will be no toil and sweating of brow, these being the result of sin (Gen. 3:17-19). The labor will correspond (upon the new earth) only with that enjoyed by Adam and Eve (Gen. 2:15; cf. John 5:17). From such toil and moil as presses upon sinful man, the saints of the new earth will forever be freed, and rest from their labors (Rev. 14:13; Heb. 4:9).

The inhabitants of the new earth and heavens will be capable of recognizing themselves and others in eternity, otherwise they would not be able to understand the beatific state (cf. Matt. 7:22; 25:35). They will even remember the forgiveness of sins, which will form the basis of celestial praise. The "river of forgetfulness" is not Christian (cf. Dahle, p. 452).

Having heard the sentence of the damned, yes even participated in the work of Judgment, and whereas they will be conscious of the absence of the lost from among the saved, the saved must also be conscious of the perdition of the lost. But since we are told that the bliss of the saved is uninterrupted, we may be sure that their happiness will not be interfered with on that account. God is aware of all this, yet He is called the blessed God (1 Tim. 6:15). That our comprehension is unable to encompass this, is not surprising, because it does not reach very far even in things we now see and hear. Then, that which is in part for us now, will cease, and the limitations of sense shall be removed (1 Cor. 2:9; Col. 3:4). Many glorious surprises await us.

The saints will be ushered by the Savior, at His Second Advent, into an unspeakable glory. They will be delivered from sin and its consequences (Eph. 5:27; Rev. 19:8; 21:4); delivered forever from fear of death (cf. Is. 25:8; Hosea 13:14; 1 Cor. 15:26; Rev. 21:4); they will be forever freed from the distress of present imperfections (Rev. 7:16-17; 1 Cor. 6:16; 15:43; Rev. 21:4); the darkened understanding will be enlightened (1 Cor. 13:9-10); the stubborn will will become perfectly compatible with God's will (Eph. 4:25; 5:27); they will be forever secure from all evil (John 16:22; Rom. 8:38-39); they will be given a new body with heavenly attributes, which shall be able to move swiftly and in no way subject to suffering (Matt. 22:30; 13:43; Luke 20:36; 1 Cor. 15:44, 47; Phil. 3:21); associations will be made with old acquaintances and with all those new to them (Matt. 8:11; Luke 13:29; Heb. 12:23), which will include the angels (Heb. 12:22); they will occupy a most glorious abode (John 14:2-3; Heb. 11:16; Rev. 21:27), and enjoy occupations corresponding to their natures, both on the new earth and in the new heavens (cf. Rev. 3:11-12; 3:21; 22:3-6).

Thus, we bring our study to a close. Think, then, what awful condemnations await the hardened sinner who persists in his sins. But, glorious truth, now is the day of salvation! Turn ye then, O sinners, and live! The realization of the promises of God will compensate you infinitely more than even most devout saints are now capable of dreaming.

There is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in sight,
And patient hope is crowned,
And ever-lasting light
Its glory throws around.

There is a land of peace,
Good angels know it well;
Glad songs that never cease
Within its portals swell;
Around its glorious throne
Ten thousand saints adore
Christ, with the Father One,
And Spirit, evermore.

O Joy all joys beyond,
To see the Lamb who died,
And count each sacred wound
In hands, and feet, and side;
To give to Him the praise
Of every triumph won,
And sing through endless days
The great things He hath done!

Look up, ye saints of God,
Nor fear to tread below
The path your Savior trod
Of daily toil and woe;
Wait but a little while
In uncomplaining love,
His own most gracious smile
Shall welcome you above.

CONCLUDING REMARKS

Sunday before Christmas, 1930,
Station KSOO,
Sioux Falls, S. Dak.

It has been a great pleasure to talk to this vast audience, which is not imaginary. As I close this effort at spreading the truth about a future life for the blessed and a future existence of conscious separation from God for the unregenerate and unconverted, may I not make a plea with you for the right use of this Christmas season?

For 4,000 years the world sought for a deliverer. Conquerors came and went, only making the world worse. Still the world waited. They sought for a deliverer on thrones, in palaces, in imperial robes, and among the world famous generals. Empires rose and fell. At last more than a mere deliverer was found, even a Savior from sin, death, and the devil. They found Him in a barn, right near to the heart of mankind, among the poorest of the poor.

Where Christ is accepted society is elevated and purified. True Christianity advances equality, liberty and Christian fraternity. All upward movements have been preceded by evangelical revivals. You say Christianity has failed? Has salt failed because the unsalted meat putrifies? Has science failed because some will not be wise? Has government failed because some will not keep the law? Look into the heart of the Christian and see the passions restrained. Lift the curtain of the Christian home and see the joys therein. Call around you the millions of happy Christians, who have no other source of joy in these times of depressions than the birth, life, vicarious death, and resurrection of the Savior; it is these who bless the earth with their devotions. Ascend the mount of God, look through the record of the Inspired penmen into the glory no man can number, where youth is immortal, where heaven is eternal, and where joyous glory is ineffable. There is no hope for you, nor for the world, except in the regeneration of the human heart. Let your motives spring from Him and your purposes center in Him. If the truth of the final Hell cannot frighten you, and if the thundering voice of Mt. Sinai does not arouse you, and if the ten-corded whip of the law, laid down with its heavy weight, does not stir you to repentance, though you bleed in heart and conscience, though the message from Calvary does not humble you, as you see the heinousness of your sin in so perfect a life, then, O MAN, the cradle truth at Bethlehem must cause you to bow before the God-child! Go to the manger, O sinner, which is to be found in the Word and Sacraments of the Christian faith. Go there as a beggar, ragged and poor, and become a Prince of heaven. Go there, and have the joy you once knew at Mother's knee revived in your cold and disappointed life. He is at the door of your heart. Let Him change your plans for this Christmas. Forget the whiskey bottle, annihilate it; forget the gambler's hell, for it will lead you to another eternal; leave your economic worries for a time, and let your heart become a manger, a crib, for the Holy Spirit to cleanse, after which He will give you a plain and simple faith which shall be the swaddling clothes for a Savior big enough for you. Only then will Christmas have a meaning that shall infinitely transcend the branches of a dead evergreen tree and the making and breaking of some perishing Christmas exchanges. May this be your blessed experience. Give yourself to Jesus and He will make Himself a present gift to you! Amen.

APPENDIX

Hades and Sheol in Mythology

HADES is a word of purely heathen origin. Taken from Greek mythology, it signifies the "unseen" and was primarily the name of the God of the underworld. To this place the dead were supposed to go. The "House of Hades," the place of departed spirits, according to common myth, included Elysium, the blissful abode of the souls of good men, and heroes exempt from death, and Tartarus, a sunless abyss, far below Hades, described among the later poets as the place of punishment for the souls of the wicked.

In Greek mythology, Hades was a son of Cronos and his sister Rhea. In Roman mythology. Rhea the mother, by Mars, of Romulus and Remus. Also a daughter of Uranus and his mother, Gaea, and mother of Zeus (the supreme deity of the Greeks, husband of his sister Hera, and generally regarded as son of Cronos and Rhea. He was God of the heavens, of snow, rain, thunder, lightning, heat, and cold. The Romans identified him with Jupiter, son of Neptune and Pluto, and brother and husband of Juno, also the supreme protector and guardian of the state). He shared the universe with Zeus and Poseidon (the Greek god of the sea, son of Cronos and Rhea, and brother of Zeus and Hades). He was supreme over the sea, raised or quelled storms and was the creator of the horse. With his trident he shattered rocks, called forth or subdued storms, shook the earth, etc. The Romans identified him with Neptune. Hades received the empire of the lower world, with the sovereignty of the dead. He became identified with the Roman Pluto.

More than two hundred years before Christ (Circa 280 B. C.) the Old Testament was translated into the Greek language and was called the Septuagint. These translators, in hunting for a word that would render the Hebrew word Sheol, used the Greek word Hades as its nearest equivalent in the Greek language. Because this was done it will be of value to study the mythological conception of this Shade king, called Hades, and the Kingdom over which He ruled. It will be interesting to notice the likenesses and differences between these two words as understood by the Hebrews and the Greeks, and then to notice that in the Bible they mean one and the same thing, with this difference, that in the New Testament Hades refers only to a place of torment, though temporary, while in the Old Testament it is used to designate the place of both the good and the wicked departed spirits in the disembodied state (see next chapter). Until the time of the resurrection, when the spirits again enter corporeal bodies suitable for their eternal destinies, we have only to do with the conceptions of Heaven and Hades. The eternal place of torment is not inhabited, except by the beast and the false prophet, until the time of the final judgment, which will take place at the Second advent of Christ. Lars Dahle states that in the original Greek and Latin texts of the Apostles' Creed the following reading was used instead of the word "hell": "He descended to the underworld," i. e. Hades, or, "Dødsriget" as it is also rendered in the Norwegian, at times (so Hallesby and Lindberg).

In Greek mythology the descriptions vary as to the house of Hades. The most hateful of all the Greek gods was 'Aides (Iliad, IX. 158, 159). He ruled in a kingdom which was supposed to be "Beyond the dark tract called Erebos" (Erebos, an infernal deity, son of Chaos, and brother of Nyx. A dark and gloomy cavern through which the shades pass on their way from earth to Hades). The queen was called Persephone, the dreaded one (The daughter of Demeter, a Greek goddess, daughter of Cronos and Rhea, and the mother of Persephone by Zeus. The Roman Ceres became identified with her). This kingdom was one "desolate of joy," its plains were barren, its rivers were composed of "hate, sorrow, lamentation, and fire," and its trees were poplars (Because of their "frailness, fragility, and inconstancy." Ruskin said of the poplars: "They resembled the fancied ghost people"). "The gods themselves lived in horror of the gloom which pervaded their sunless kingdoms with their everlasting nights. The treasures of earth were still possessed in reduced and shadowy illusions. In a vacant manner they were capable of recognition, mourning, wishing, and hating. All the fullness of earthly life had entirely vanished, giving to the most inglorious position of earth the distinction of high value when compared with the doleful mockeries of Hades."

The Homeric future is not a retributive future. Heaven and Hell are unknown. All go down to Hades to the same gloomy existence. The basest serfs enjoy as much (which is nothing) as the noted Agamemnon (Brother of Menelaus, and commander of the Grecian forces against Troy. He was murdered by his faithless wife), and Achilles (The hero of Homer's Iliad, the leader of the Myrmidons. He slew Hector of Troy in battle, and was, according to later tradition, himself slain by Parsis by a wound in the heel, his only vulnerable part). From its murky darkness none is ever delivered. Piety and impiety cut no figure in the iron rule of the gods. Notwithstanding this dark picture some see a beam of light even in the midst of the mythology of the Greeks. The mention of Tartarus suggests a moral distinction in their afterworld.

A conscious condition is evident from the fact that the spirits pursue the old habits of the earthly life, though with shadowy tools.

For the fair-haired Menelaus (King of Sparta and husband of Helen), and some others, there is an Elysian plain, a sort of a paradise, which is found at "earth's farthest end," near the ocean. The right to the joys of this place is not decided upon the basis of moral values (cf. Odyssey, IV. 563, etc.). On the other hand the Homeric literature tells of a Tartarus which is a "distant murky abyss," with gates of iron, and floor of brass, which lies as deep beneath Hades as the earth lies deep beneath Heaven (cf. Iliad, VIII. 13, etc.). Such defeated mortals as Kronos, Iapetus (A son of Uranus and Gaea, and father of Atlas, Prometheus, etc.), and the Titans are punished in that place (The name of the sons of Uranus and Gaea (heaven and earth), who after a terrible war with Zeus and his brothers and sisters were cast into Tartarus by Zeus (Jupiter), son of Cronos (one of the Titans), with his thunderbolts, under guard of the hundred armed giants. Later legends make the Titans the sons of a god named Titan). The suffering is one of "grinding pangs of defeated efforts and resultless toil" (cf. Odyssey, XI. 576-600). For the masses there is no distinction in Hades, and no deliverance. Sometimes, however, in Greek thought (i. e. the later), there are traces of rewards and punishment, but not enough to warrant us in saying that this system of mythology ever rose above the uncertain. The poets (as in Euripides) leave the problem of the after-life as quite unsolvable.

Plato differed from earlier thinkers (as Pindar) in that the latter conceived of the souls as entering Hades for the purpose of atoning for past offences, after which they returned to earth to live as wise men and heroes. In the Platonic "Apology" we are not always sure whether the soul entered an endless sleep or a journey into another world. To be sure, Plato seemed to be aware of the dignity and immateriality of the soul, and had a dim conception regarding the probation and judgment which should be the experience of all souls. In his "Meno" and in the "Republic" Plato supports the soul's survival; in the "Phædrus," the "Symposium," and in the "Phædo" he gives his most characteristic exposition, the latter unfolding the grandeur of the after-existence. The Platonic system "preaches a just gradation of rewards and punishments; and an exact correspondence between the sin and the penalty. It includes also an intermediate state, with processes of penance, discipline, and purification. It speaks of Heaven, and of Tartarus in the interior of the earth, the dark scene of woe, into which pour streams of fire and water and mud. Those, who, in the judgment, are neither pronounced good nor evil are committed to the Acherusian Lake, to dwell there until they are absolved. (Acheron: The bitter river of the infernal regions, over which Charon ferried the souls of the dead). The incurably corrupt are hurled into Tartarus, to be forever imprisoned there. Those who are curable get out of Tartarus when they find mercy with those whom they have injured. Plato says: 'If the soul is really immortal, that care should be taken of her, not only in respect of the portion of time which is called life, but of eternity.' And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain for dying, for they would have been happily quit, not only of their body, but of their own evil together with their souls. But now, inasmuch as the soul is manifestly immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom" (Phædo, 107; cf. Salmond for the whole discussion of this subject, pp. 103-126). But Plato confuses the truth, as we know it from Christ and the Bible, in the theory of the preexistence of the soul and metempsychosis, and conceives of the body as the source of all evil to be regarded as a prison and hindrance in the way of virtue and knowledge. The highest heaven was considered a bodiless condition. Not even the disciples of Plato were satisfied with these doctrines, although it has been truthfully said that Plato's philosophy constituted "The noblest single offering that human reason has laid upon the altar of hope."

"The belief in a future retribution has outlived the present-worldliness of the Epicurean, the proud fanaticism of the Stoic, the reasoned negations of Lucretius, the matter-of-fact denials of Pliny, the bitter arrows of Lucian's scorn. The happy belief in fields for the good and the torments of fury for the evil have not been extinguished" (cf. Salmond, pp. 104-126).

It appears to some that the views of the ethnic mythologies are so like the Christian conceptions of life after death that the latter might, indeed, be more indebted to the former than the Christian is willing to allow. That such is not the case may be readily seen. The Hebrew religion had a different foundation from that upon which the Ethnic beliefs were built. It is granted that there is a resemblance between the Hebrew Sheol, the Homeric Hades, and the Babylonian Arallu. Yet, even though the Hebrew understanding of Sheol was at first unsteady and dwelt in the shadows of a progressive revelation, still it moved towards a perfect day. This marks its greatest distinction. In this, more than in any other point, we see the hand of the living God working out His plan for Man's education in a special revelation. In the revelation of His own self as a personal God, it became plain to the Hebrews that there must be a personal immortality. The Hebrews knew of only one God, who, in an absolute monotheism was not withdrawn even from contact with the dark underworld (Ps. 139:8; 1 Sam. 2:6). With the ethnic religions, it was different. They had their separate deities for the underworld (cf. Salmond p. 174).

When Christ came, Hellenic thought ruled the Roman world. He approved of the Hebrew Scriptures and placed His stamp of divine approval upon them. In His coming, the gates of mythology were forever closed and the gates of truth more fully opened, so that their flood-light has dispelled the gloom of the Platonic night and philosophical speculations for every person open to reason and faith.

(Chapter X was not delivered over the radio.)

BIBLIOGRAPHY

Christian Dogmatics and Notes on the History of Dogma, by Conrad Emil Lindberg, D. D., LL. D., Professor of Systematic Theology, Second Revised Edition, Augustana Book Concern, Rock Island, Ill., 1928.

A Summary of The Christian Faith, by Henry E. Jacobs, D. D., LL. D., Philadelphia, General Council Publication House, 1522 Arch Street, 1919.

The Lutheran Commentary on The Book of Revelation.

Lange's Commentary on The Book of Revelation, Schaff.

What Say the Scriptures About Hell, International Bible Students Association, Brooklyn, Negative, 1914.

Outlines of a History of Protestant Missions from the Reformation to the Present Time, by Gustav Warnek, Translation from The Seventh German Edition: Fleming H. Revell Company, 1901.

Outlines of Primitive Belief Among the Indo-European Races, by Charles Francis Keary, M.A., F.S.A. Of The British Museum, New York, Charles Scribner's Sons: 1882.

The Living Races of Mankind, A Popular Illustrated Account of the Customs, Habits, Pursuits, Feasts and Ceremonies of the Races of Mankind Throughout the World, by Eminent Specialists, In Two Volumes, 768 Pages.

Ethnology, by A. Henry Keane, F. R. G. S., Second Edition, Revised, 442 Pages, Cambridge, At the University Press: 1896.

Life Beyond the Grave, by Rev. J. J. Knap, Czn. of Groningen, Netherlands, Second Edition. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1927.

Sermons by Different Authors, Etc.

Life After Death and The Future of the Kingdom of God, by Bishop Lars Nielsen Dahle of Norway, Edinburgh T. & T. Clark, 38 George Street, 1896.

The Christian Doctrine of Immortality, by Dr. Stewart D. F. Salmond, Professor of Theology, United Free Church College, Aberdeen, Fifth Edition, Edinburgh T. & T. Clark, 38 George Street, 1913.

Future Life In the Light of Ancient Wisdom and Modern Science, by Louis Elbe, Chicago A. C. McClurg, 1906.

Endless Being—or—Man Made for Eternity, by J. L. Barlow, with introduction by Rev. P. S. Hanson, D. D., Fleming H. Revell Co.

Quiet Talks About Life After Death, by S. D. Gordon, Fleming H. Revell Co.

Brief on Immortality, by D. Ostrander, Chicago: M. A. Donohue & Co., 406-429 Dearborn St. 1902.

The Doctrine of a Future Life, by James Strong, S. T. D., LL. D. New York: Eaton & Mains.

Future Punishment, by Randolph H. McKim, D. D. (A negative work) New York: Thomas Whittaker 2 & 3 Bible House, 1883.

Apologetics—or—A System of Christian Evidence, by Conrad Emil Lindberg, D. D., LL. D., Rock Island, Ill. Augustana Book Concern, 1917.

The Immortality of The Soul and The Final Condition of The Wicked, by Robert W. Landis Fourth Thousand. New York: Carlton & Porter, 200 Mulberry Street.

Where Is Heaven, by H. L. House, Hood River, Oregon, 1919.

Om Kristi Opstandelses Historiske Virkelighed, af A. Chr. Bang, Kristiania. Forlagt af Alb. Cammermeyer.

The Resurrection of Jesus An Historical Fact, by Rev. E. J. Ordal. Augsburg Pub. House, Minneapolis, 1923.

Lectures on The Apocalypse, Three Volumes, Twelfth Edition, J. A. Seiss.

Reasons for the Universal Belief in the Immortality of the Soul by Rev. Alpheus B. Hervey, Ph. D.

Livet efter Døden, af Pastor Th. K. Gaustad (foredrag), 1921.

The Bible and the Apocryphal Books of the Old & New Testaments.

The Resurrection and Paul's Argument, by Philip I. Frick, Ph. D. New York: Eaton & Mains: 1912.

And Many Others.

2263 TC LBC 557
10-07-99 32180 FS
ICI INFORMATION CONSERVATION INC.

Princeton Theological Seminary Libraries
1 1012 01185 6053